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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. IX.—(LXXIX).—JULY, 1928.—NO. 1.

FREQUENT COMMUNION: ITS LITURGICAL BASIS.

I. THE ONENESS OF THE FAITHFUL WITH CHRIST.

CHRIST, by His incarnation and death, restored to fallen man the lost blessings of original justice. But this is not all. He not only restored man to grace, He also elevated to intimate union with Himself. Through the institution of the Church and of the holy Sacraments, especially of the Sacrament of the Eucharist, man, according to the extraordinary words of II Peter, 1:4, is made a partaker of the divine nature, in that Christ unites Himself with man after an incomprehensible manner.

Instead of limiting or attenuating the literal interpretation of the mystical union of the soul with Himself, Christ, on the contrary, seeks by simile and metaphor to accentuate and to support it. It is a union of all men potentially, of the faithful actually, with Christ, as real as is the union of the vine with its branches, as in the human body is the union between the head and its members. "You are the body of Christ and members of member,' says St. Paul, I Cor. 12:27. "I am the vine, you the branches," says our Saviour, John 15:5.

Into this mystical vine which is Christ, we are engrafted in holy baptism; the graft is nourished, conserved and perfected, through the Eucharist. The Apostle Paul exhausts all the resources of language to bring this truth home to the faithful. He tells them they are co-heirs, concorporate, con-participant with Christ. He bespeaks for them a co-burial, a co-resurrection, a co-reign with Christ. Adverting to his oneness with Christ, he compresses this galaxy of words and the truth which

they express, into one ecstatic sentence: "I live, now not I, but Christ liveth in me." So he writes to his neophytes of Galatia, (2:20).

II. The Faithful say Mass with the Priest.

From these inspired words of the great Apostle we learn that the faithful live the life of Christ, that they joy and sorrow, pray and sacrifice with Him: that they are priests in the Priesthood of Christ. It is on account of this oneness with Christ that the highest acts of religious worship, namely, Holy Mass and Communion, the Sacraments, the Divine Office, are liturgical acts, that is, they are not so much the personal and private acts of worship of the individual as the public official sacrifice and prayer of the mystical Body of Christ, the Church, in which all the members of the Christian commonweal combine with Christ their Head, to chant in word and act their mighty hymn of adoration and of praise, of petition and of thanksgiving.

The priest, then, at the altar is never alone. He is there as the visible representative of Christ and as the delegate of the people. It is the priest with the people united with Christ who says Mass. Christ as Priest and Victim is the central figure; the people with the priest are one and identified with Christ in the action of sacrifice. "Be you a holy priesthood," St. Peter adjures the faithful; "for you are a chosen generation, a kingly priesthood." (I Peter.)

The faithful do not merely *attend* Mass, they *assist* at Mass; they are more than pious spectators, they are real participants. "Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty." These words of the *Orate, fratres,* addressed to the people prove that they say the Mass with the priest and therefore should do as the priest does by assisting in the sacrificial offering and by sharing in the sacrificial meal.

To do as the priest does means that the faithful should follow the Mass, say the prayers of the Mass. More especially it means that they should participate with the priest in the three integral parts of the Sacrifice. They should offer up with the priest the elements of bread and wine at the Offertory, offer up, united with the priest, the Divine Victim to the

Heavenly Father at the Consecration, and in union with the priest receive the Most Holy Body and Blood of Christ in Communion.

There never was a time in the history of the Church when the faithful worthy of the name did not generally assist at Mass, but there was a time and it was a long time, when many even among the most fervent of the faithful gave up the practice of participating in the Communion of the Mass; a time when daily and weekly Communion at the daily and Sunday Masses was remembered as merely a reminiscence of a pristine age.

This deplorable change is ascribable to many causes if we keep the whole Christian body in view. But if we narrow our view to the fervent — and I am speaking only of the fervent Christian — the change was brought about by a feeling of awe, of exaggerated fear, which took possession of them, when the Church, battling with the heresies which in the fifth and sixth centuries assailed the Sacred Humanity of Christ, was constrained to bring out in all its fulness the infinite holiness and dignity of Christ the Man, the God-man; and to assert that His body, blood, and soul, by reason of the hypostatic union of the divine and human natures in one divine Person, are all-holy and adorable. This truth that Christ also as Man is worthy of adoration was not a new doctrine in the Church or to the faithful, but the fuller expression and development of it, impressed many of the believers as it had never done before.

It was the development of this truth in the writings of the Fathers, to wit, that Christ as God and Man is of infinite majesty, that His Humanity is the abyss of all virtues, the temple of the Holy Trinity, the fountain of life and holiness in which dwells the fulness of the Divinity, that impressed the faithful with their utter unworthiness to receive His Most Holy Body and Blood in Communion. In their opinion, the Scriptural Eucharistic phrases: "bread from heaven," "lamb without spot," "most pure feast," "food of angels," militated against frequent Communion, excepting in the case of the angel-like, and drew their attention inordinately to the words of St. Paul: "Let a man prove himself . . . . for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord."

It is needless to add that in the case of the saints, of most of the religious also, and of pious souls, this apparent coldness toward Holy Communion during the Middle Ages and the centuries following, was not due to personal laxity, but the result of an injudicious teaching and direction on the part of spiritual directors who misunderstood and misapplied the Centurion's prayer which the Church has incorporated into the sacramental ritual: "Lord, I am not worthy that thou shouldst enter under my roof." Alas! this rigorism of the past and its baneful consequences prevailed in our midst even until recently. Weekly, even monthly Communion was considered frequent and the hall-mark of an exceptionally pious soul. It was this rigorism that gave Satan his opportunity. He exploited it to the full in the heresy of Jansenism. It implied on the devil's side a change of tactics.

This change of tactics in the battle of Satan against the Church is not therefore of yesterday. To attack by feinting, by yielding the ground, by simulation or indifference, originated nearly three hundred years ago; but until the last fifty years this mode of covert warfare subsisted side by side and alternated with that of direct assault. This is all changed to-day. The Church is not being persecuted, her dogmas are not being attacked. It is the age of religious indifference. Religion is ignored: the devil has given up the fight, he is asleep.

The devil asleep? Not at all! He and his abettors are conspiring against the Church as ever, but in a hidden way. The dogma of the Blessed Sacrament is being as bitterly opposed as before, but not in the crude way of frontal attack as in the days of Berengarius and of Luther. The method of open aggressiveness has been tried too often; its invariable failure suggested to Satan a new plan as imperative. He resolved upon a flank movement. This new plan, tried at first only tentatively, has so approved itself in the harvest of ruined souls that it has superseded all others and is depended upon as the last resource by the Enemy of Man.

What is this plan, which by the way, is worthy of the intellect of a fallen spirit? We will try to explain. The Holy Eucharist is the life of the Christian; deprive him of it and he is spiritually dead. It is the citadel of the Church; storm it and the whole structure falls.

Satan knows this only too well, and he knows too that it is futile to attack the dogma upon its theological ground; for faith in this holiest of mysteries is impregnably established in the Sacred Scriptures, in the teaching of the Church, and in the mind and heart of all Christendom. Therefore, since its position cannot be turned objectively, he can still attack it subjectively in the hearts of the faithful. He can do this by taking possession, so to speak, of the back country whence they draw their supplies. The argument of the enemy of souls is this: "Cut off the Christian people from their source of supply, withhold from them the Bread of Heaven which is the food of their souls, and they will become faint and succcumb to my wiles; they are mine and the battle is won." In fact, what difference does it make to Satan and his hosts whether they lead men by sophistry to deny the dogma of the Holy Eucharist theoretically, or by one ruse or another they bring them to deny it practically in whole or in part? In other words, the Sacrifice of the Mass and Holy Communion are integral parts of the Sacrament of the Eucharist. A Christian therefore who holds to the dogma theoretically only, does no more than the devil himself who also believes it; he does no more, if he will not go to Mass and at least sometimes receive Communion; or, granting he attends Mass, if he refuses persistently to approach the Holy Table. This then is Satan's new plan, a plan which, having been tried out with others in the past is exclusively employed to-day: Keep the faithful from Holy Communion.

The Church has spoken time and again to disabuse her children of the error of Jansenistic rigorism as applied particularly to the Holy Eucharist, and to place before them in its proper light the conception of Holy Communion as the ordinary food of souls. It is the glory of Pius X to have exposed and refuted once and for all times the sophistical reasoning by which the wily enemy of man has intimidated and entrapped so many souls and estranged them from Christ in the tabernacle. In his celebrated codes, *Sacra Tridentina* and *Romanorum Pontificum,* issued respectively in 1905 and 1906, with Frequent Communion for subject, and the decree, *Quam Singulari,* in 1910, treating about the Communion of children, the saintly pontiff instructs and entreats the faithful, young and old the world over, with arguments and appeals that should

prove convincing to receive Christ their Saviour frequently, daily if it is possible, in Holy Communion. He draws attention to the aptitude in the selection by Christ of bread as the first element in preference to any other matter in the sacrament of the Eucharist. As bread is the daily food of the body, so is this Bread from Heaven, Holy Communion, to be partaken of as the daily food of the soul. It is not therefore to be regarded as a luxury of the spiritual life but as a necessity; as an antidote against the contagion of sin, a help to repress concupiscence, a means to live a supernatural life, and as a pledge of salvation.

III. Why the Faithful May Receive Daily.

Whenever the faithful say Mass with the priest they may and ought to share in the Eucharistic banquet with the priest, granting that they are in the state of grace, are fasting, and that they have the right intention. The reason for this is found in the solemn words that conclude the Canon of the Mass: "Through Him, and with Him, and in Him is to Thee, God the Father Almighty in the unity of the Holy Ghost, all honor and glory."

This is the reason, the only and all-sufficient reason, upon which the privilege of frequent and daily Communion is grounded. God is supremely satisfied, He is infinitely pleased with us. Wherefore, with these words of what in the liturgical language is sometimes called the *Little* or the *Lesser Elevation,* the Holy Sacrifice is all but completed, and Communion about to be ushered in.

It is the Heavenly Father now who acts. So infinitely pleased is He with the Divine Victim which we, the faithful, offer up to Him as a sacrifice of praise and satisfaction, that not only does He again restore us to favor, but furthermore, "by the mystery of this Wine and Water, He makes us partakers of His divinity".

We give Him an infinite mete of satisfaction through the Offertory and Consecration of the Mass; He gives us an infinite mete of love in Holy Communion. We come to Him as the Prodigal of the Gospel, but under the habiliment of His Divine Son; He welcomes us to His bosom, clothes us in beautiful garments, "mingles the wine and sets forth the table".

There is nothing in all this for Jansenistic sophisms to thrive on. We do not deny, we confess, that God is infinitely holy and that we are utterly unworthy to approach Him. In the Holy Sacrifice we therefore in the first place pay due tribute to God's infinite majesty and acknowledge and deplore our sinfulness; then only do we venture to turn our prayers of praise and cries for mercy into words of longing to be united with Christ. It follows in consequence that the devotional attitude of the soul is of one kind during the Offertory and Consecration of the Mass; it is of another kind, in relation to the Communion.

If this were properly understood there would be no abatement but an increase of fervor in the great religious stirring in progress at the present time amongst the Catholic people that has for its object the deepening of devotion to Christ in the Eucharist.

There are priests, and their number is growing, who assert that the practice of daily and of frequent Communion that was so enthusiastically taken up in response to the celebrated Eucharistic codes of Pius X, is on the wane. They account for this falling-off by saying that the faith of the majority of Catholics is not sufficiently lively to keep their love of God at that flaming point that will justify them to receive daily.

The faithful themselves admit the same, but they allege in excuse not that they are lacking in faith but that they are restrained by a disquieting fear. They will tell you that much as they would like to do so, they cannot wing their flight to those spiritual heights of vehement desire and burning love as expressed in the acts of faith, adoration, hope, love, consecration, reparation, thanksgiving, which they find in their prayer books. They deplore that these acts find no real response in their soul; that they are utterances merely of their lips, formal and artificial.

This timidity is not to be confounded with the Jansenistic fear that condemns the practice of frequent Communion as presumptuous. For these pious but timid souls readily admit that it is most desirable to receive the Divine Sacrament often and that among the faithful there are some who are justified in doing so daily; still, as to themselves they feel differently. "We are not saints;" they say, "their ecstatic language is

foreign to us; much as we try to love God as they loved Him, we cannot accomplish it." Consequently, it is with trepidation that they approach the Holy Table daily; it seems to them improper, irreverent, a kind of desecration. They feel more at ease if they receive only two or three times a month.

It is not the lukewarm who reason thus, but the fervent. They reason thus because they are under the impression that the late papal decrees set up an ideal fitted for saints but beyond the reach of Christians in general. Especially do they reason thus because they do not understand the relation that exists between the Mass and Communion.

Holy Communion was not instituted for the adoration of God, not for the purpose of paying homage to His Infinite Majesty, nor as a means of atonement for sin; it was instituted to be the heavenly, strengthening food for poor frail man. Sentiments of fear and of awe in the presence of God's infinite holiness and justice, prayers of profound adoration, the overwhelming conviction of one's wretchedness, the appeal for mercy, have their place in the act of sacrificing, they have no dominant place in the act of receiving. What Christ looks for above all in the soul of the communicant is a lively faith in His Real Presence, and the welcome of a burning desire, of a childlike trust, of a filial love.

Communion comes to us through the Mass. We do not go to Mass in order to receive Communion, but we receive Communion for going to Mass. Even when Communion is received apart from Mass it should never be forgotten that Communion was made possible only through the Holy Sacrifice. The priest in giving Communion before or after Mass uses preferably the stole color of the Mass of the day, in order to show the close union that exists between the sacrificial offering and the sacrificial meal. This union should never be strained without a good reason. For the liturgical place of Communion, the place fixed for its reception by Christ, is during Mass after the Consecration. In which case no special preparation to approach the Holy Table is either necessary or desirable, other than to follow the priest attentively and fervently. The sacred Missal assigns only three short prayers for Communion, since the Mass itself is the very best preparation possible to receive worthily. And so it is. Sorrow of

soul gives way to peace, fear is replaced by love. For in this most blessed act of Communion God, the Almighty Creator, the inexorable Judge, becomes our Friend. The Father of Jesus becomes our Father also, wherefore, in the words of the ritual, it is then as at no other time, we *presume* to say: "Our Father. . ." and moreover, "give us this day our daily bread".

IV. Why the Faithful Ought to Receive Daily.

This "daily bread" the priest by divine institution and the precept of the Church, is bound to partake of whenever he says Mass. He must comply both with what is integral and what is necessary to the sacrificial act. The faithful are not so bound. However, by Christ's will and the tradition of the Church they are urged to do as the priest does, for only through sacramental Communion do they participate in a supreme degree in the Holy Sacrifice.

The prayers of the Post-Communion imply that the faithful are accustomed with the priest to partake of the Eucharistic banquet. That these concluding prayers of the Mass hold the same interpretation to-day, who will deny?

According to several of the Fathers, in agreement with Tertullian, the "daily bread" in the canon of the Mass has reference to the Body of Christ; whence is follows that since we pray for our daily bread, we ought to receive it daily that we may always be united to Christ. For if the faithful unite with the priest in offering but not in receiving, the Eucharistic act on their part remains incomplete and imperfect. The result is somewhat analogous to the mutilation of the Mass which those make themselves guilty of who come to church after the Offertory and leave before Communion.

No doubt, they who assist at Mass without going to Communion may still receive some spiritual fruit, but they do not receive the full fruit of the Sacrifice. How can they? What comparison can there be between receiving spiritual gifts howsoever abundant, and receiving Him who is the Author of them? Hence it is that the Council of Trent earnestly advises those who, when assisting at Mass, may not for some reason receive Holy Communion sacramentally, to receive at least spiritually.

Moreover, if it is our privilege it is also our duty to receive frequently if not daily, in order to express outwardly and to realize inwardly our common fellowship with one another and with Christ through that Mystical Body of which we are the members and Christ is the Head. This is St. Paul's argument for frequent and daily Communion. It is addressed to the Corinthians: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread." (I Cor. 10:16, 17.)

The practice of daily Communion is, therefore, a restoration, not an innovation, upon the pristine order of Christian life in the Church. The faithful are invited to receive daily during Mass, since the presumption is that he who assists at the sacrifice has the privilege and right to share in the sacrificial food. However, rather than that any of her children of good will should forgo this ineffable privilege of Communion that was given to man as the daily food and medicine of his soul, the Church permits by dispensation those who cannot receive during Mass to receive apart from it. Unfortunately, this dispensation is so loosely applied that the faithful are becoming accustomed to receive outside of Mass for no reason at all. In consequence it is coming to pass, not only that Communion, in the judgment of many, is looked upon as of more importance than the Mass, but also that the connexion is lost between the two actions that should ever be kept united in the minds of those who receive, namely, the sacrificial offering and the sacrificial manducation.

It is not surprising, therefore, that we hear pious souls saying that they hear Mass in preparation or in thanksgiving for Communion, as if the Holy Sacrifice could be made an adjunct to any religious function or kind of worship, no matter how sublime. Hence it follows that in assisting at Mass, the whole ritual, yea, the Offertory and Consecration, the whole Sacrifice, is made a preparation for Communion. This is wrong and deplorable. The Holy Sacrifice stands single and alone. To pass the time of Mass exclusively occupied with the saying of Communion prayers during what is called the Communion Mass, or the Sodality Mass, is an inversion of the right order and akin to an abuse.

V. What Time the Faithful Should Receive.

Since Communion comes to us through the Mass and since to assist at Mass with the priest is the best possible preparation for Communion, it follows that whenever possible they who receive should do so at the *proper time* in the Mass; I say, at the proper, not at any time in the Mass. It is not optional with the faithful to approach the Holy Table at any time. There must be a sufficient reason to justify them in receiving apart from Mass. Nor is it a matter of indifference in regard to its spiritual consequences whether they receive at the liturgical moment during, or before or after Mass. If they receive during Mass the fruits both of the Mass and of Communion will be greater. Is it not spiritually more profitable to them to receive the Divine Victim after first having offered Him up for their sins? The Mass is the best preparation for Communion, just as Communion is the fullest participation in the Mass. But this is true only if the faithful approach the altar to receive not at any time during the Mass but at the Communion of the Mass.

There are many abuses, some of long standing, some only of yesterday, that have attached or are seeking to attach themselves to the ritual of the Mass, and in every case not without spiritual injury to the faithful.

A certain pastor had an exceptionally fine Catholic school connected with his parish. To him one day came a woman parishioner to say that her Protestant husband had agreed to settle the question of the religious education of their two boys in this way: "Choose," he said, "between your church and your school. If the boys attend the Catholic school they must go to my church Sundays; if they go to your Church Sundays they must attend the public school." The priest advised her to decide for the Catholic school.

This decision of the priest comes to my mind whenever I look for a solution of a somewhat similar but more difficult moot case, a case however that concerns the Mass, not the school. Supposing a priest were asked to choose for his people between a Mass without sacramental Communion, or sacramental Communion without the Mass, how would he decide? The dilemma that might put such a question up to him is this: He is at the head of a large parish. The Sunday Masses follow one

another at short intervals. In order not to delay the Masses, an assisting priest comes to the aid of the celebrant by beginning the distribution of Communion immediately after the Consecration. Is it not true that the priest in suggesting and approving this expedient in order to gain time, decides against the Mass in favor of Communion? Does it not seem that by this innovation he prefers in fact the Communion service to the sacrificial act? Let us see.

We know that the first and sublimest act, the very heart and soul of our holy religion, is the Mass. If ever the *nihil praeponatur* of St. Benedict, that forbids any work or occupation of the monk to interfere with the Divine Office and deprecates even the slightest irregularity that might mar the solidarity of unified choir worship, is applicable with preceptive force, it is in regard to the celebration of the Mass. Let nothing be preferred to or disturb the Holy Sacrifice. No prayers, no litanies, no Marian or other than sacrificial hymns, no devotion no matter how excellent, even if it be the exalted devotion to Christ in Holy Communion.

The faithful are earnestly advised to say the prayers of the Mass in preference to any others; they are at least as earnestly advised to do what the priest does and to do it at the same time. Excepting in one or two cases of the utmost gravity the celebrant is forbidden to leave the altar during the more solemn part of the Mass; he is even more strictly forbidden to disturb its orderly celebration by a rearrangement of its ritual prayers and acts. What else but this is meant by the phrase, the *Canon of the Mass?* Granting that the people are not bound as is the priest, they are yet bound and strictly bound as participants to say the Mass as Christ instituted it. They are not therefore justified in disturbing its sequence of integral acts by premature Communion.

Moreover, outside of saving five or ten minutes of time, what does the priest really accomplish by permitting the congregation to approach the Holy Table immediately after the Consecration? Little or nothing.

It is to be feared that his people lose more than they gain by this questionable economy. There is a well grounded danger that under the circumstances they will not assist at Mass as they should. In that case they lose the fruits of the Mass and much too of the fruit of Communion.

They will not hear Mass properly because they cannot. How can the majority of the faithful assist at Mass with profit when their attention is being diverted from the priest at the altar by the noise and bustle of the throngs going and coming to and from the altar rail?

The church is a hard place to pray in at best. It is the house of prayer *par excellence,* certainly; but not in the sense that it is favorable to prayer, but because it is primarily the place of public and liturgical prayer. He who has not learnt to pray in the privacy of his room will hardly pray as he should in public and in the church.

Congregational worship even under the most favorable conditions is never wholly free from incidents and happenings that breed distraction. The behavior of those around him, their change of posture, the turning of a leaf, the dropping of a book, the rattling of a rosary — all these things are a trial to the worshipper unless he possesses a trained meditative mind.

The Church seeks to aid the attention and devotion of the faithful by pictures, statues, music, by her wonderful symbolism and mystic rites. Why overlook or ignore this hint given by the Church and help by an innovation to aggravate the difficulties to piety that spring inevitably from corporate worship? The priest knows very well that order and quiet are necessary for and conducive to piety. If he is zealous and prudent he will plan in accordance with the spirit of the Church to forestall any disturbance during divine worship.

If a parish priest cannot give the people Mass with sacramental Communion because there is not sufficient time, then, I should say, rather than divert the mind of the communicants and the attention of the congregation from the sacrifice that is being enacted here and now on the altar, let him give them a quiet orderly Mass with only spiritual Communion. This solution is justifiable on the ground that all the other acts of religious worship are secondary and subordinate to the sacrificial act; for Communion, although an integral is not a necessary part of the Holy Sacrifice. No doubt, it would be an infinite pity if this solution were the only one, for granting that the priest can give the people other and many convenient opportunities to approach the Holy Table, if not on Sundays, certainly on week days, it is nevertheless on the Lord's Day

above all days, at the Sunday Mass, that the faithful should receive the nourishment of the Eucharistic Word.

The fervent and resourceful priest will solve the difficulty in some other way. The interval of time between the Consecration and Communion is ten minutes, no more. These ten minutes by an innovation are spent in distributing Communion. Since the end in view is the saving of time, will not this be accomplished as well or better, if the celebrant begins the distribution of Communion at the proper time and after four or five minutes returns to the altar to finish the Mass, whilst the assisting priest continues serving the people from the ciborium at the altar-rail until the end of the Mass and longer if necessary? It is true that in this case the faithful will have to make their thanksgiving as best they can; however, any loss here is counterbalanced by the fact that the integrity of the Mass has been safeguarded.

All things considered, it is perhaps too strong a word to call the innovation under question an abuse. Call it an expedient, an expedient that was not capriciously introduced into the order of the Mass. We know what originated it. It was the magic of *Rapid Transit*. It was the rapidity and convenience of the traveling facilities of the day that depopulated old stately parishes and emptied city churches; that brought parishioners by the hundreds to the small suburban churches and prairie chapels. The newcomers were gladly received and welcomed as parishioners, but there was no physical welcome for them. The churches were not large enough to receive them. It was to serve the overflowing congregations in their new environments that led to the innovation of distributing Communion immediately after the Consecration. When the conditions that gave rise to this practice shall have ceased, when the priests of these magic parishes shall have found themselves, spacious churches shall spring up with ample accommodations for all. The multiplication of Masses will not then be so urgent as now, the intervals between them will allow for a greater margin of time. We believe that the practice of brief announcements, of briefer sermons, of hurried Masses, along with this new and latest time-saving expedient of premature Communion at Mass, will be as much unknown two decades hence, as was the practice unknown two decades ago.

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PETER'S PENCE, CATHOLIC UNIVERSITY AND FOREIGN MISSION COLLECTIONS.

WITHIN the last two decades American Catholics have been called upon frequently to assume heavy financial burdens. The building of churches and schools entailed many sacrifices on the part of all the faithful. When the War established the United States as the paymaster of the world it necessarily settled new responsibilities on Catholics here. Collections and drives multiplied with great rapidity. New causes and new charities appealed for help with the result that great amounts have been collected here within the last few years. The traditional collections for Peter's Pence, the Catholic University and Catholic charities assumed new importance because of the larger amounts subscribed; whereas hosts of other collections for such worthy causes as the Near East Relief and the foreign missions have assumed vital proportions.

There has existed no small amount of misunderstanding about the nature and administration of designated gifts for the worthy causes for which special appeals are frequently made in this country. Mistakes have been unwittingly made by those charged with the supervision of donations and collections. Various opinions have been voiced indicating no little divergence of view on important phases of the matter.

It is not at all easy to determine in individual instances the proprietary rights of certain individuals to donations or collections made for certain causes.[1] The frequent appeals made to the faithful during the last few years for Peter's Pence, the Catholic University, the foreign missions and similar worthy causes have rendered discussions very acute on the proper determination of the rights of the different parties involved. Clerics interested in this question have been baffled frequently in their honest attempts to distinguish the trees from the woods. And well might anyone be chagrined. Even Vermeersch, one of the most noted canonists of our day, stated that it was with no little diffidence that he undertook to solve questions of a similar nature.[2]

[1] Leo XIII, Const. *Romanos Pontifices,* 8 May, 1881; *Coll.,* N. 1552. S. C. de Prop. Fide, Instr. (ad Vic. Ap. Sinar.), 18 Oct., 1883; *Coll.,* N. 1606 (N. XIV).

[2] Vermeersch, "De Temporalibus Bonorum Possessione et Administratione in Missionibus Exteris", in *Periodica* VI (1912), p. (1) ss.

We can hardly expect to settle all the difficulties attendant upon a candid discussion of this subject. However, we shall try to enunciate a few principles that might guide those seeking information.[3] General principles are not easy to formulate, nor are they easy of application in all practical cases. The most we can hope to do in this brief paper is to indicate means by which specific working principles can be determined.

I. DESIGNATED GIFTS, ACCORDING TO CANON LAW, BELONG IN ENTIRETY TO THE PERSON (PHYSICAL OR MORAL) FOR WHOM THEY WERE INTENDED. NO PORTIONS OF SUCH GIFTS CAN BE DEDUCTED OR DIVERTED IN ANY WAY FROM THE PURPOSE FOR WHICH THEY WERE BESTOWED.

By designated gifts we understand those gifts that are determined by the donors as to the object or the person for which they are intended. This designation, of course, is not equally clear in all cases. Sometimes the determination is very specific; at other times only a general intent is expressed, leaving the specific application of the donation to the judgment of the person intrusted with the gift. Thus donations for the foreign missions might be made to a particular mission institute, an individual missionary or the superior of a foreign mission establishment for specified mission endeavors. The designation is then precise both as to the person intrusted with the donation and the object for which the gift was intended. Likewise donations to Peter's Pence and the Catholic University collections are designated as to the object for which the offerings were made. At other times offerings are made to certain organizations like diocesan boards of the Propagation of the Faith for mission work in general or for some good cause. In such cases where there is no specific designation for the gifts the distribution of the donations would be left, in large measure, to the directors or administrators of the amounts in question. Thus bishops and diocesan directors of the Propaga-

[3] Vermeersch, "De Religiosis Missionibus in Partibus Acatholicorum vel Infidelium", in *De Religiosis Institutis et Personis*, I, 356-359.
Vromant, *De Bonis Ecclesiae Temporalibus ad usum praesertim Missionariorum et Religiosorum* (Lovanii, 1927), 76 ss.
Gentrup, *Ius Missionariorum*, I (Steyl, Hollandiae, 1927), N. 90 ss.
Schmitz, "Das Missionsalmosen nach dem C. I. C.", in *Zeitschrift fur Missionswissenschaft* (1925), N. 149-156.
Nebreda, "Quaestiones Selectae de Iure Administrativo Ecclesiastico", in *Commentarium pro Religiosis*, VIII (1926), 107 ss.

tion of the Faith are frequently allowed considerable latitude in the distribution of funds intrusted to their care.

Whenever donations or collections are specifically designated for an authorized ecclesiastical person (physical or moral) or cause, these donations or collections belong in entirety to the parties in question, so much so that no deductions can be made without proper authorization. Hence donations for a particular mission institute or missionary,[4] likewise collections for Peter's Pence, belong to those persons or causes in entirety. Pastors, diocesan directors or administrators are regularly not authorized to make any deductions from such designated sums.[5] The reimbursement of expenses incurred in collecting and transmitting funds is a matter of justice. It is in no way to be considered an unwarranted deduction.

The mere fact that an individual becomes the custodian or administrator of certain funds, collected or donated for a specific purpose, does not in any way give that person any right to a portion of the funds under his care. Such a person has not the right of ownership over such amounts and his functionary guardianship of the funds does not give any rights of disposal. Hence, portions of such donations or collections cannot be deducted or diverted from the purposes for which they were intended. Peter's Pence collection, for instance, belongs directly to the Holy See and can suffer no diminution at the hands of any administrator. The faithful have tacitly or expressly given their offering to Peter's Pence. Their intentions designate the Holy See as the owner and no other persons could in justice make unwarranted deductions from this fund.[6] Similarly gifts and collections for a foreign mission institute belong in entirety, as Vermeersch appositely remarks, to the institute in question.[7]

[4] "Anno 1894, plurimis quaesitis S. Congregatio sic satisfecit: "Ad Institutum religiosum pertinent quaelibet dona et oblationes quae expresse vel personae religiosae vel eidem Instituto dentur."—Vermeersch, *Periodica*, VI (46).

[5] Leo XIII, Const. *Romanos Pontifices*, 8 May, 1881, *Collectanea*, N. 1552, (Extended to U. S. in 1885; *Acta et Decreta Conc. Plen. Balt.*, III, N. 86-89, p. 212). S. C. de Prop. Fide, Instr. a. 1807; *Coll.*, N. 689. S. C. de Prop. Fide (C. G.), 1 April, 1816; *Coll.*, N. 712. Vermeersch, *Periodica*, VI (19). Vromant, 76.

[6] S. C. de Prop. Fide, Instr. a. 1807; *Coll.*, N. 689.

[7] "Nihil repugnat ut, ex donantis voluntate, Institutum religiosum vere bona possideat quae in missionis utilitatem oblata sunt. Possessio est tunc huic legi obnoxia ut Institutum rem in finem promovendae missionis vere destinet. . . . .

II. Deductions cannot be made from Designated Gifts without the Express Permission of the Donors and Donees in each specific case. Unwarranted Deductions are Violations of Justice.

A memorable axiom from the Constitution, *Romanos Pontifices,* is: "Namque receptum est in hac re, spectari primum oportere quid largitor voluerit."[8] The intention of the donor is the factor that determines and designates the gift. As intimated above, the designation is not always indisputably clear. Generally, however, the designation is such that the intention of the donor cannot be seriously questioned. If a person, for instance, makes a donation to Peter's Pence, or a specified foreign mission institute, that designation is sufficiently clear to debar all others from claiming these funds or making any unauthorized deductions. Clerics intrusted with such donations cannot make any deductions unless the donors and donees indicate their willingness for such deductions. Usually, no provision is made by the donors for any deductions; in which case the sums in question belong in entirety to the donee.[9]

This point is so well estabished that no ecclesiastic would conceive of diverting a portion of Peter's Pence collection to other purposes. As regards foreign mission institutes, there may be some slight misunderstanding at times, due to the two-fold designation under which gifts are made to diocesan offices for the Propagation of the Faith. Some donations are made for the missions in general; others are sent through the diocesan offices for a determined individual missionary or a designated foreign mission institute. The former, or gifts for the missions in general, are under the direct control of the Bishop or Diocesan Director and can be disposed of in accordance with

Facilius etiam summas quarum reditus operibus Missionis destinentur in suo dominio habere poterit.

Itaque, ad Institutum plene pertinent:

1. Ex *objecto* seu *fine:* dona facta Instituto pro eius missionibus *in genere,* vel pro opere quod in eius dominio esse noscitur. Quae enim Institutum pro suis missionibus *in universum* accipiat, sane in suo arbitrio habere demonstratur."—Vermeersch, *Periodica,* VI, (48).

[8] *Coll.,* N. 1552 (Vol. II, p. 152). S. C. de Prop. Fide, Instr. 18 Oct. 1883; Coll., N. 1606 (N. XIV). S. R. Rota, *Uxentina,* AAS. II, (1910), 865. Vermeersch, *Periodica,* VI, (2), (18).

[9] Reiffenstuel, *Ius Canonicum Universum,* III, Tit. 24, n. 2-7. Schmalzgrueber, *Ius Ecclesiasticum Universum,* III, Tit. 24, n. 24-88. Lugo, *De Iustitia et Iure, Disp.* XXIV, Sect. 9-11.

their authorized policies and plans. The latter, or donations designated for a particular missionary or foreign mission institute do not come under the proprietary control of the Bishop or Diocesan Director. Such funds belong in entirety to the party designated by the donor. Hence no diocesan office can deduct any percentage from such designated gifts, unless such percentage represents the actual expenses of handling the donations.

Some diocesan offices have suggested, it is understood, that a fixed deduction of ten per cent should be made on all such designated gifts. This policy is hardly in accord with justice. An analogy makes this point very clear. No ecclesiastic charged with the responsibility of transmitting Peter's Pence to the Holy See would ever attempt to deduct ten per cent. It is unnecessary to indicate how such unwarranted deductions would become violations of justice. Moral theologians are sufficiently explicit on this point.[10]

III. GIFTS DESIGNATED FOR PETER'S PENCE, CATHOLIC UNIVERSITY AND FOREIGN MISSIONS BECOME DONATIONES AD PIAS CAUSAS. THESE ARE CONSIDERED SACRED IN CANON LAW AND CANNOT BE DIVERTED IN ANY WAY FROM THEIR DESIGNATED END.

A *pia voluntas,* according to Canon Law, is considered any disposition of goods made for a pious cause to foster religion or Christian virtue.[11] Donations then to worthy and authorized ecclesiastical works become *piae voluntates,* subject to all the safeguards and restrictions of Canon Law. These are considered sacred by the Church (*sancte servandae ad unguem*), and are not to be diverted in any way from their designated purpose.[12]

[10] Noldin, *Summa Theologiae Moralis,* 14 ed. (Oeniponte, 1922), II, 548 ss. Vermeersch, *Theologiae Moralis Principia, Responsa, Consilia* (Romae, 1922), II, N. 443 ss. Genicot-Salsmans, *Institutiones Theologiae Moralis,* 10 ed. (Bruxellis, 1922), I, N. 609 ss. D'Annibale, *Summula Theologiae Moralis,* 3 ed. (Romae, 1899), II, n. 514 ss.

[11] Vermeersch-Cruesen, *Epitome Iuris Canonici,* 2 ed. (Romae, 1925), II, N. 834. Vromant, 159. Cocchi, *Commentarium in Codicem Iuris Canonici* (Taurini, 1924), VI, N. 189. Nebreda, l. c. 114.

[12] S. C. C., *Albanen., Iuris Patronatus,* 22 March, 1873; *Thesaurus,* CXXXII (1873), 294. S. C. C., *Bononien., Legati,* 27 Febr. 1875; *Thesaurus,* CXXXIV (1875), 218. S. C. C., *Ravennaten., Commutationis Voluntatis,* 31 Jan. 1880; *Thesaurus,* CXXIX (1880), 58. S. C. C., *Vincentina, Administrationis,* 14 Dec. 1889; *Thesaurus,* CXLVIII (1889), 928.

The Holy See has ever been insistent on the sacredness with which such donations are to be regarded, so much so that it has regularly reserved to itself the faculty to change or commute such *piae voluntates*. This is clearly stated in the scholarly Instruction of the Sacred Congregation of the Propagation of the Faith, 1807, which we shall quote at some length:

> Postulat enim imprimis *ius naturale et divinum;* iubent canonicae, civilesque ipsae leges: pluribus denique in locis studiose commendat Sacrosancta Synodus Tridentina, ut voluntates fidelium, *facultates suas in pias causas donantium* vel *relinquentium, diligentissime* impleantur, et in *eos precise* usus, iuxta *modum conditionesque* iis benevisas, *pecunia* inde obventa insumatur ad quos destinati fuit, neque in *alios convertatur,* etsi *meliores utilioresque* videantur; si secus fieret, fidelium voluntates, quae pro lege habendae sunt, fraudarentur, ipsique, magno cum Ecclesiae detrimento, a piis huiusmodi largitionibus retraherentur. Quibus vero pro eorum munere administratio bonorum seu *pecuniarum* huius concredita est, ii nullis laboribus et difficultatibus deterrendi eam omnem diligentiam in hisce omnibus adhibentes, quam prudens ac probus paterfamilias adhibere solet in rebus suis.[13]

The principles enunciated in this important Instruction have been so indelibly etched upon the fabric of ecclesiastical legislation that they have been incorporated substantially in the Code. Canon 1514 states "Voluntates fidelium facultates suas in pias causas donantium vel relinquentium, sive per actum inter vivos, sive per actum mortis causa, diligentissime impleantur etiam circa modum administrationis et erogationis bonorum, salvo praescripto can. 1515 § 3." It is obvious from this Canon that the intentions of the donors to pious causes must be most faithfully carried out, even to the minute details of administration and application of the donations. Such being the explicit law of the Church there is no further need to dwell on the impropriety and injustice of deductions of designated sums donated to or collected for Peter's Pence or the foreign missions.

[13] S. C. de Prop. Fide, Instr. a. 1807; *Coll.*, N. 689. Italics are author's.

IV. THE RIGHT OF OWNERSHIP OF DONATIONS TO ECCLESIASTICAL CAUSES IS VESTED IN THE ECCLESIASTICAL CORPORATION FOR WHICH THEY ARE DESIGNATED, SUB SUPREMA AUCTORITATE SEDIS APOSTOLICAE. NO OTHER PERSONS OR CORPORATIONS CAN EXERCISE THIS RIGHT.

A legal person or a corporation in the Church is a juridical group formally constituted for a religious or charitable purpose by competent ecclesiastical authority, subsisting by a grant in law independently from the individual members and endowed with the power of acquiring and exercising rights. Thus the Catholic University and foreign mission institutes are ecclesiastical legal persons and are capable of acquiring, possessing and administering temporalities.[14]

Obviously then, these ecclesiastical corporations have unquestioned rights to accept and administer donations intrusted to them. Such donations, unless otherwise stipulated, become the property of the corporations in question according to the intentions of the donors, *sub suprema auctoritate Sedis Apostolicae.*[15]

In view of this right, other persons are not permitted to make deductions from donations or collections even when such amounts come under their supervision in the course of transmission to the proper owners. The same principles obtain in cases where individual preachers or missionaries appeal from the pulpit for funds.[16] The collections thus received belong in

[14] Can. 100, § 1, 1495, 1499.

Canon 1495, § 2: "Even individual churches and other moral persons, which have been created legal persons by ecclesiastical authority, have the right to acquire, possess and administer temporal goods according to the laws of the sacred canons."

Canon 1499, § 2: "The ownership of temporal goods belongs, under the supreme authority of the Holy See, to that legal person which acquired these same goods lawfully."

[15] Canon 1499, § 2.

"Ex quo fit, ut qui rem pecuniamve oblatam accepit, administratoris loco sit, cuius est illam erogare iuxta mentem et consilium largitoris."

Leo XIII, Const. *Romanos Pontifices*, 8 May, 1881; *Coll.*, N. 1552 (II, p. (15). Reiffenstuel, III, Tit. 30, n. 193.

[16] "Cuinam tribuenda est pecunia quae inter festivum conventum vel contionem colligitur titulo eleemosynae? Nisi finis ob quem petatur aliud suadeat, ex persona *petentis* Instituto aut Ordinario tribuenda erit. Si petens sit ipse Ordinarius vel nomine huius agat, ad ipsum Ordinarium spectabit de pecunia disponere. Si simpliciter se praesentet ut religiosus missionarius, summa Instituti addicenda est."

". . . . Quae, ipsa contionum in missionariorum gratiam habitarum sollemni-

entirety to the organizations or the mission institute for which the appeals were made.

V. The Designation of Specified Donations to Pious Causes can be changed only by the Donors or the Holy See for a Just and Necessary Reason.

It is clear from Canon 1514 that the intentions of the donors to pious causes govern both the administration and the application of the gifts. These intentions of the donor must be fulfilled conscientiously: *diligentissime impleantur etiam circa modum administrationis et erogationis bonorum.* Since the intentions of the donors determine the application of the gifts it follows that modifications of the designation can be made by the donors, provided such changes can be effected by the donees.

Besides the donors, only the Holy See, for a just and necessary reason, can change substantially the designation of gifts to pious causes.[17] This is in virtue of the supreme and universal power of the Holy See in such matters, as recognized by moral theologians and indicated in Canon 1499 § 2. Ordinaries, of course, could receive delegation from the Holy See in specific cases.

In this brief survey of a difficult program we have attempted to adjust some important matters as well as to correct erroneous opinions on some essential points of proprietary rights. Hitherto the difficulties have been so massed in squadron formation that they almost defied minute consideration. It has been our aim throughout to meet the difficulties squarely on the practical plane of existing fact and not to scan them from afar from the unreal heights of theory. Experience has proved that only too frequently we must come down from the feather-bed existence of theory and idealism in these matters to find the globe granite underfoot and strewn with cutting flints.

tate oblata sunt iis qui verba fecerunt, horum arbitrio commissa fuisse consentur, cum honestae cuiuspiam retributionis rationem habeant. Quare quae religioso sic data sunt ad Institutum plene pertinere videntur. . . . ." — Vermeersch, *Periodica,* VI, (50), (51).

[17] S. C. de Prop. Fide, Instr. a. 1807; *Coll.,* N. 689.

Vromant, 170, footnote 1.

Piae voluntates referred to in this article should in no wise be confused with *ultimae voluntates* mentioned in Canon 1517.

We fully realize that all the nice adjustments, necessary for perfect diocesan and national organization, cannot be made in a day or even in a decade. We believe, however, that the observing of the strict principles of fairness will help all parties concerned to arrive at a more amicable understanding of the important problems underlying the practical questions discussed in this paper. Much can be done by all interested persons to foster a fine spirit of mutual helpfulness and inspiration. All are laboring in the same vineyard of the Lord for much the same end. As the activities of the Church extend, so must the horizons of all churchmen stretch out far beyond the confines of their own parishes, their own dioceses and even their own country. Their views and viewpoints must be broad and ever broadening, as befits truly Catholic workers in fields of labor that are truly universal.

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OUR DIOCESAN RETREATS.

A RIGHT-MINDED priest welcomes his annual retreat as an occasion to look quietly into his deeper personal relations to God and into the quality of his service of souls entrusted to his care. A priest is right-minded when he is fair to spiritual truth, when he honestly wishes to gain surer knowledge of it and to shape his life with generous loyalty, upon that knowledge. A priest is not right-minded if he assumes that he has no need of improving his insight into spiritual truth, if he believes that he has mastered it adequately and if he takes it for granted that his service in the ministry is without a flaw. Again a priest displays poor judgment if he thinks that he is not surrounded by spiritual perils and if he thinks that he can live and work amidst the distractions of life without effort, reflection and self-discipline.

All of the spiritual traditions of the priesthood, all spiritual literature that is received with authority, and all qualified leaders in spiritual life agree unanimously in asserting that standards of holiness are established and protected only at the cost of prayer, recollection and effort. A priest who would reject

this view or would assume that his manner of life satisfies it completely would hardly be right-minded. The annual retreat springs out of two convictions. The first is that personal holiness and priestly service of souls demand continual and exacting care. The second is that the tendency to carelessness, to the dulling of spiritual senses and the allurements of ease are sources of constant danger to priestly ideals. While there are many practical and wholesome social features of the diocesan retreat which add to its value, its deeper purpose remains always one that is simple in description but at the same time infinitely exacting in quality. That purpose is to clarify spiritual vision, to improve self-knowledge and to strengthen the determination to live in Christ while doing the work of Christ. The duties of sanctifying self while sanctifying souls must be done without reserve and without reluctance. A priest who looks forward to the annual retreat from any standpoint other than this misunderstands it and misunderstands himself. The streets of our cities when not well lighted offer many opportunities for crime and disorder. But when clustering lights drive away the darkness, life and property are made safe and one may go about without fear. The days of the retreat are like clustering lights that cause the forces of evil and carelessness to shrink back into the shadows and show the way to the everlasting hills where God dwells.

It is far from my intention to underrate the good will of priests or their intelligent care of their own souls. Abundant evidence from actual experience sets forth both in a most impressive way. Nevertheless growth in holiness is demanded in all priests and one symptom of that growth is a healthy dissatisfaction with what has been achieved and an earnest intention to do more. "But one thing I do; forgetting the things that are behind; and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus." Hence it may be timely to offer some suggestions that have a bearing upon one's approach to a retreat and upon the spirit in which it should be made. There are experiences and circumstances in parish work which tend in a subtle way against generous coöperation with the graces of a retreat and with the understanding of the fruits that should be expected from it. There are furthermore

natural and often unsuspected traits in us which work with subtle effect to undermine good will.

I.

We are in varying degrees afraid of spiritual truth. If responsibility before God is measured by our knowledge, the more we know of spiritual truth the more strictly shall we be held to account. What else does the *Imitation of Christ* mean when we read in it, "The more thou knowest, and the better, so much the heavier will thy judgment therefore be, unless thy life be also more holy"? Courage is required to seek to know God better. We love our ease and our settled ways. They are adjusted to what we know to-day. If we know God better to-morrow we must surrender the ease of yesterday and rise to a new level of renunciation and self-discipline. Selfish reluctance to do this may mislead us into thinking that we know God well enough and excuse us from effort to know Him better. In such a case one wishes not to know God too well lest He demand more in the service of love than we are willing to give.

A mind which is affected by this fear of knowledge of God is apt to display an accompanying fear of self-knowledge. It requires no little courage for a priest to look frankly into himself and to face the realities that await a searching glance. The honesty of our motives, the sincerity of our efforts and the correctness of our judgments of duty are often taken for granted. Hence we excuse ourselves from an examination of them led by the subtleties of fear rather than by the enlightened certainty of self-examination. No one who fears to face these questions honestly and lacks the will to revise his certainties will enjoy a retreat. It may be made as a diocesan obligation, but it will hardly denote the beginning of a new life unless all fear of the knowledge of God and recoil against straightforward self-knowledge are conquered with settled determination. We love the clustering certainties of our spiritual life, but willingness to surrender them awaits insight and grace.

Perhaps few priests have failed to meet this trait in the course of parish experience. I have known some instances in which layfolk displayed it unmistakably. The avoidance of knowledge of spiritual obligations with set purpose comes of a reluctance to change one's manner of living. It can be found

if we look for it. The priest who has met circumstances of this kind in the course of his work has a first hint as to the lines of his own self-examination during the days of a retreat. Furthermore, his own practical knowledge of psychology and the lessons in self-discipline which are found so widely in spiritual literature equip him perfectly for the study of his own life in respect of this particular feature of it.

II.

The priest faces another problem in his settled habit of mind as a teacher. His work of instruction and his preaching develop in his mind the point of view of the teacher. He explains spiritual truth to others. His preaching sets down practice for others rather than for himself. He looks outward and not inward and he develops a corresponding point of view. The duty of practising is not easily kept in mind when one is preaching. St. Paul had an edifying fear lest when preaching to others he himself should become a castaway.

It is not difficult to imagine a priest delivering an effective sermon on repentance for sin without improving by one iota the quality of his own act of contrition when he next says his night prayers. One may deliver an eloquent sermon on the love of God without any quickening of his own love of our Divine Lord. It is not impossible that a priest would instruct children on the duty of obedience to parents, and parents on their duty to obey the pastor, without improving in any way his own obedience to his bishop. I am speaking of facts and not of ideals. The ideal preacher lives his sermons before he preaches them. The truths that he sets forth to souls entrusted to his care will gain much power when they indicate his own spiritual research and experience and they are not mere admonitions to others. The preacher must travel the pathway that he describes if he would lead his flock toward God. The priest who is not on guard against the point of view of preacher and teacher may easily neglect his own sanctity and descend to a common-place level, while without sacrificing comfort he points to distant spiritual heights and tells his hearers to scale them.

One of the superb features of a diocesan retreat is that it offers direct violence to this point of view. The priest is

learner, not teacher. He sits in the pew while another occupies the pulpit and preaches to him. He is asked to surrender his habitual attitude, to sit down quietly during the retreat conferences and to bring a docile mind and the courage of humility to his assistance. The determination to do this, humble willingness to learn and childlike simplicity must replace the dogmatic attitude of authority that is associated with leadership and preaching to a congregation.

III.

There is another difficulty which interferes with the good effect of a retreat under the disguise of zeal. This is met when the priest sets out to get sermon material from retreat conferences, a by no means unusual attitude. Now no one should find fault with the priest who wishes to preach good sermons. We can have only praise for one who is constantly on the watch in order to improve his style or method of presentation or form of appeal in his sermons. This is a practical duty involved in the very nature of the priest's office. But if he brings that point of view to the retreat it places him in a false position and baffles the efforts of the retreat master. When this is done one becomes an observer not a learner. One is thinking of distant obligations and not at all of present duty. The docility which should be brought to a retreat is displaced by the untimely zeal of the preacher of future sermons. Self-examination will be neglected. The need of prayer and effort will be greatly underrated and the real fruits of the retreat will be missed.

There is no particular reason why notes should not be made faithfully after a retreat conference. The retreat master as a specialist should be able to interpret the truths of spiritual life with permanent effect. Nor is there any reason why, in the long run, the insight that is gained in a retreat should not be made use of in future preaching. But all of this is secondary and it must be made secondary if the retreat is to accomplish anything at all. Its first purpose is the sanctification of the priest. After he has faithfully made use of it in improving his own spiritual vision and self-knowledge no fault can be found with further use of it. He may well use it in his future preaching. But this is always a by-product and never a main purpose in a retreat.

IV.

Another obstacle that is met in a retreat arises out of the loss of the habit of reflection. A busy pastor lives outside of himself. He does not like to be alone and free from activity. He is unwilling "to sit alone in his room and think." This is due to the nature of modern life in general and of parish life in particular. Parishioners must be met. Instructions must be given. Visits are made and received. Confessions must be heard. The sick are to be cared for. Business duties of many kinds invade time and absorb energy. The newspapers must be read. Light reading is resorted to when one is fatigued. Days and evenings are taken up in this way and the habit of being busy, of living outward is easily established. The habits of mind that result assemble a thousand distractions round the soul of the priest and he is inclined to lose himself among them. It is much easier to act than to think, simpler to say routine prayers than to meditate, more agreeable to be busy with others than to be occupied with oneself. Love of silence and of reflection is easily lost, the more easily because all of these distracting duties are done as expressions of zeal. But there can hardly be any duty in the life of a priest that really demands the surrender of all reflection and leads to a settled dislike of being alone with God.

The annual retreat brings to these habits of distraction and divided life a sudden interruption. All outward-looking duties are suspended during these days of consecration. The soul of the priest and the claims of his own sanctification have the right of way and God is invited back into his unchallenged jurisdiction in heart and preferences. From this standpoint the silence that is asked for during the retreat days takes on an unusual dignity and significance. The priest leaves his home in order to be freed from his parish duties. He comes to the retreat and isolates himself in order that he may walk with God. Many priests are brought together to make the retreat. They are asked to isolate themselves from one another by silence. The retreatants are near one another physically but silence enables them to be distant from one another socially while they study their souls and their God. The days go by rapidly. There is much to be done. Waste of time by idle conversation would be a fault against courtesy to others, a

refusal of renunciation, a lack of self-discipline altogether out of keeping with the purpose of the retreat and an obstacle in the way of the retreat master who directs it. Unwillingness to observe silence would seem to indicate that one had not left behind the distractions of life or that one disliked to be alone. The faithful observance of silence is a direct contribution by example, to the success of the retreat. It is proof that one does not recoil from self and that one undertakes to study with care the duties that relate to personal sanctification.

V.

Another difficulty, which again is subtle, rises from a kind of minor rationalism to which all of us are naturally inclined. A priest is disposed to inject many of his own personal views into the domain of spiritual truth. When he does this he adopts the method of private interpretation in spiritual life just as Protestantism adopts it in doctrinal belief. It is, of course, self-evident that an intelligent priest will have his own views, his own conscience, his own understanding of spiritual teaching. But authority prevails in spiritual life just as it does in the realm of belief. The priest is called upon to cherish reverence for the authoritative interpretations of spiritual life which constitute the substance of its direction. If he underrates that authority and substitutes his own notions with the intention of living by these he seems to display a kind of minor rationalism. Instances are at hand.

All of the authorities that command respect agree that meditation is actually necessary in the life of a priest. There are undoubtedly many substitutes in use which are directed by temperament and circumstances. I doubt if one of them could be found among spiritual authorities as enjoying any approval whatever. Now the priest who does not meditate at all sets aside grave authority in spiritual life and adopts a practice that is dictated by his own preference. Here we meet private interpretation standing against authority. Our spiritual leaders interpret the duties of penance and mortification in a fairly stable and impressive manner and those who have attained to a high degree of sanctity have found these sanctioned practices helpful in the highest degree. The priest who either evades these duties or who follows an easy interpretation of them

which suits his temperament, abandons the ways of spiritual authority and follows the principles of private interpretation.

One may well hesitate to be specific here. It is more fair perhaps to give a hint than it is to give an illustration. In a general way one may state theoretically that the priest should be disposed to look for authoritative interpretations of all of the duties of spiritual life, to hold them in respect, to seek constantly to understand them more faithfully and to be on guard at all times against the intrusion of personal and superficial views as the foundations of spiritual practice. The practices of spiritual life must be adjusted to circumstances and to duties. All of these adjustments may be trusted without reserve if the attitude of seeking guidance from qualified authorities is cherished and willingness to follow them as far as possible is shown. No traces of minor rationalism will ever be found in the life of such a priest.

One of the ways in which this practice of substituting personal for authoritative views in spiritual life is found in the habit of juggling definitions. Those who are scrupulous expand definitions of virtue and duty to intolerable extremes. Those who are careless shrink definitions of virtue and duty to limits which defeat all spiritual ideals. Noble men make noble definitions and live up to them. Mean men make mean definitions and live down to them. One might imagine a priest whose definition of injustice is so narrow as to permit him to be guilty of real cruelty without the slightest disturbance of conscience. One can imagine a priest who makes a definition of honesty that permits him to neglect the paying of his debts without the slightest consciousness of wrongdoing. Now noble definitions of honesty and justice will prevent dishonesty and injustice assuredly. We should find only ennobling definitions in the priesthood.

The annual retreat gives to the priest both incentive and opportunity to examine his definitions. The common consent of refined men is fairly definite in defining virtues and vices in the Christian life. The priest who is right-minded will accept the definitions that guide his life as these are found in all spiritual literature, and he will permit neither temperament nor whim to juggle with them in any way that will debase him to a lower level of life.

While the tendency described is perhaps universal because all of us naturally recoil from self-discipline, it is found among priests as a result of minimizing in Moral Theology. The humorous remarks that are made in our own circles about the effect of Theology upon conscience should stir to grief instead of to laughter. If the *Imitation of Christ* should be our law generosity toward God and severity with self would be our practice. The days of the annual retreat invite attention to this aspect of our spiritual life. In addition to the examination of conscience, examination of definitions is called for in order that we may be lifted to higher levels upon which consecration makes our definitions, love governs our loyalties, and the grace of Christ completes our strength.

VI.

Retreat masters conduct a retreat under the limitations that mark them. Their task is not easy. They must assume an authority that they perhaps do not feel. They address spiritual experts, superior no doubt often in intelligence and sanctity. If those who make a retreat bring good will and an earnest determination to profit by it, they make the work of the preacher happy and effective. Without generous coöperation on their part no retreat can be successful. While the greatest variety will be found in subjects chosen for conferences and in the style and manner of presentation, it is hardly probable that any retreat could be preached without in some way touching the points that have been set forth. It is possible, therefore, to associate consideration of them with faithful attention to the conferences given in any retreat whatsoever.

WILLIAM J. KERBY

THE PURPOSE OF CATHOLIC EDUCATION.

IN the field of education the followers of modern methods frequently look with scorn on traditional systems. But we who hold to Revelation could never admit that revealed truths grow old. We still acknowledge as true educators the unbending characters of the second, third and fourth centuries. Although those early Fathers tasted the strength of Hellenic thought and shared the natural excellence therein, they kept pure the truths flowing from celestial fountains. Christianity

to them was something over and above Greek achievement. Later, Alcuin, Venerable Bede, the monks of St. Benedict and of the Irish monasteries passed on the divine heritage to the progenitors of university education. Dominic and Francis in their friar robes, Thomas and Duns Scotus in their classrooms presented to the people the unadulterated Gospel. At another period when Christian family life began to be marred by the corroding touch of a pagan Renaissance, there arose those who unmasked the hideousness of the latter movement and maintained the loyal Christian spirit. For instance, of a certain Dominican tutor of those days it is written: "While the Humanists propose an ideal of life which is unattainable for the majority of mankind and wholly alien to the spirit of Christianity, Dominici's rules can be practised by all, and teach the Christian not only to act as a reasonable man in every situation in which he can be placed, but also to aim at that which alone is necessary. Dominici combines the highest ideal in religion with the most perfect common sense."[1]

Whilst, however, the Renaissance did indeed mock at many Christian truths, the revolt of the sixteenth century struck at the very roots of all divine authority. This time God sent Ignatius and his band to turn back the tide of blatant individualism. In our own country Archbishop Hughes and the bishops of the Third Council of Baltimore met the challenge against the supremacy of revealed truth in an educational system and decreed that religion should accompany the child in its passage through the classroom.

There is of course a reverse side to the picture of the struggles of the past. History looks distrustfully toward some who were too deeply imbued with the spirit of their age. In the early centuries not a few felt that Greek culture would admit no equal. There were Scholastics at a later date who were more enthusiastic over a clever distinction than over simple truth. And the taint of paganism still clings to some Christian followers of the Renaissance. From another point of view we are beginning to realize that many who tried long and earnestly to defend the Church against the arguments of the sixteenth-century revolt fell too readily into an attitude of mere defence.

[1] Pastor, *History of the Popes*, Vol. V, p. 25.

In every age the Church must indeed look to her defences. In each decade she must meet the varying methods of misrepresentation. That monster, untruth, assumes appropriate disguises for particular periods. However, before we become too solicitous for worldly approval of a program of activities, let us listen to history informing us that complications arise from too much conformity to the world. If nationalism and patriotism tend in our day to be exalted into a fetish, there is danger in bowing too low before that shrine. They who parade their patriotism are not the real Americans. Again, we are confronted with the honor paid to that name "efficiency". In order to merit the title there might be some who would lose sight of the fact that we are intended primarily to be standard-bearers of revealed truth. It is easy to mistake the immediate for the ultimate, in other words, to set up efficiency as a fundamental. It can happen that a technique be sometimes exalted into a goal. There may be even among honest workers an inclination to search only among natural truths for light on a supernatural procedure. Cardinal Newman says: "Liberal knowledge has a special tendency, not necessary or rightful, but a tendency in fact, when cultivated by beings such as we are, to impress us with a mere philosophical theory of life and conduct, in place of Revelation. . . . Knowledge, viewed as knowledge, exerts a subtle influence in throwing us back on ourselves, and making us our own centre and our minds the measure of all things."[2]

Hesitancy in a Catholic school concerning the practical value of and the amount of time to be spent on Revelation may be an indication that there is not sufficient clearness of aim. I do not refer to the details of teaching; neither do I hint at a plan of pushing out secular studies. I have in mind the underlying purposes which must always be in the foreground of consciousness. Just what do we aim to accomplish in our Catholic schools? How far is the predominant purpose to be brought forward in the classroom? Should major stress be laid on the understanding of revealed truth or on one's habit of living revealed truth? Is the outstanding trait of a Catholic school to be civic or rather the ability to demonstrate the eight Beati-

[2] *Idea of a University*, p. 216 f.

tudes? Is it more important for teachers to study psychology or the New Testament?

Of course the best answers to these questions are found in the fine results which the parish school is achieving. The supernatural has had its appeal because of the supernaturalized lives of teachers. But the pressure for recognition is strong and the desire for degrees and a knowledge of technique might not infrequently cause a neglect of spiritual values. Even card-filing may assume deadly proportions. If it is one extreme to attempt to impose the supernatural where no natural foundation has been laid, it is the opposite extreme to seek for supernatural guidance only among the natural. Revelation is still the best guide that we possess. It repays long and serious study. Hence, although each advance in educational methods should be adopted, no such step should force Revelation into the background.

* * *

The underlying aim in each Catholic classroom is to train the students to live Christ's plan of life. The intention is to bring the students into such contact with Christ's truths that they may become experts in demonstrating these same truths to the world. Catholic education is accordingly built around a Person as interpreted by an institution. The Person is Christ and the institution is the Church. Guided by this divine institution the students go back to the time of Christ and reconstruct the historical background — the words, the deeds, the consequences of Christ's life. Then follows a study of that institution in whose care Christ left His truths. Catholic education is therefore an opportunity for human individuals to be brought into historical, social and spiritual contact with the Man-God, with the manifestation of Divinity in human form. It affords an opportunity to cultivate, under experienced guidance and daily practice, Christ-like habits. The Catholic school brings the students along those intellectual and spiritual roads where Christ will pass, in order that He might touch them and they might feel the full splendor of Catholic faith. Personal imitation of Christ occupies the foreground in Catholic education.

The reason for keeping Christ and His Church so vividly before the student is to show the individual how to shape him-

self for eternity, for God's presence. It is a preparation for the highest life possible to immortal souls.

There is a further practical aim in this, that each Catholic is intended to be a missionary. He must spread abroad Christ's method of living. The Catholic has that difficult burden of convincing the world of the possibility of supernaturalized virtue. But the world will be taught in no other way than by lives lived after the pattern set down by Christ. Catholic teachers teach students how to teach Christ to others, how to exemplify the Commandments and the Beatitudes. Catholic schools should send forth other apostles, other women who stand by the Cross of Christ. Catholic schools are an agency to check worldliness by Christliness; they aim to lead a pleasure-loving people over the way of the Cross and up the heights of Calvary. As the world loses its hold on the idea of virtue, so much the more will this practice of closeness to Christ have to be stressed.

It is evident that Catholic education is more than a study of accumulated human wisdom. The Catholic child has placed before it a divine insight into the meaning of life. The Catholic student sees himself against a background of revealed truth as well as against the background of natural truth. The eternal as well as the temporal enters into his study plan. In the life of his Ideal he understands the riddle of his own life: "I am the Way, the Truth and the Life." "Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

This intimate friendship with Christ is also intended to act as a highly motivating power which will spur the individual on to spiritual and intellectual achievement. Many have talked of the need of an intellectual presentation of Christianity to the world. Perhaps the results were meagre in some cases because little attention was paid to the foundation of Catholic intellectual pursuits, namely, close friendship with Christ, and loving sympathy with His plan of life. That is why we must examine ourselves from time to time to determine whether or not we are maintaining our touch on the fundamentals. "Seek ye first the kingdom of God and His justice and all these things shall be added unto you."

Little reflection is needed to convince one that true Catholic education is the most difficult of all problems. The struggles of the past record the difficulties for us. But it is from these efforts of the past that we learn caution in the dangers of the present. When we examine the best of bygone centuries we find confirmation of the fact that true Catholic education includes these cardinal points:

1. The true Catholic teacher seeks to remember that the student is more important than the subject. "The man comes first and scholarship without manhood will be found to be ineffectual."[3] Expert knowledge is valued in the teacher, but expert treatment of human nature is of more value. The eternal destiny of an immortal soul is in some manner affected by the teacher. It is therefore incumbent on him not only to interest the student in a subject but also to make virtue attractive. Students might more frequently follow the ways of Christ if they could come in contact with those who were in reality ambassadors for the things of Christ and reflectors of His virtues. That is why a Catholic school is more than a place of intellectual development. Either the student sees Christ's interests gripping the everyday life of the teacher or he does not see it. If he does not have the opportunity to observe that Christ's plan of life has been made concrete in the teacher, he may never come to consider such a plan possible.

Catholic education should make the student conscious of the dignity of the soul. The best teaching will come from those who have the noblest view of the teaching process. A teacher with a fine appreciation of eternal realities will see in each student an individual to be molded after Christ's own heart; he will see a soul to be shaped for eternity. Therefore the rules for spiritual development should never be sacrificed to the demands for mental development. On the other hand it elevates one's views of mental powers to realize that they are to be sharers of divine, eternal life. He who by meditation has earned some insight into the value of participation in God's life will most surely not be satisfied with a desultory mental growth; rather, he should be spurred to inculcate the finest mental development because of the destiny of the individual.

[3] Spalding, *Means and Ends of Education*, p. 77.

The Catholic teacher is the representative of Christ interpreting His spirit to the heart of each individual. In the process of testing mental achievement there may be a disposition among some teachers to look down on students of a lower intelligence quotient. Yet it can scarcely be imagined that such would be the practice of Christ. A mother of a family once expressed the wish that the teacher of one of her children be sent "to a school of human understanding". Teachers who cast slurs on the mentality of pupils seldom develop in them an appreciation of the value of a soul. Intelligence is a quality which deserves recognition, yet it is not the whole individual; neither is it the prime means of rating one in heaven. "Human worth is more essentially and more intimately identified with character and heart than with knowledge and intellect."

Catholic education is concerned with the whole person, rather than with the mind alone. And the teacher must first strive to obtain this view of the teaching process. It is a spiritual achievement, which requires grace and loyal effort. If it is a legitimate ambition for the secular teacher to strive to leave his imprint on the mind of the pupil, how much nobler is the aim of stirring effort which will win grace and shape a life according to the divine plan.

2. The accomplishments of the Catholic scholar are based upon supernatural motives. The desire for scholarly attainments should come from the wish to do something for Christ and out of love for Him. "The charity of Christ urges us," said St. Paul. The vain glory of worldly achievement is not the ambition of true followers of Christ. Character development is sought after because a spiritualized character shows appreciation of the goal which Christ opened up to the human race.

Education is a means of drawing out the capabilities of an individual. The school has not fulfilled its highest function until it has striven to implant St. Paul's teaching: "Whether you eat or drink, or whatsoever else you do, do all for the glory of God." It is therefore a characteristic of true Catholic education to accustom students to supernaturalize their actions. Large numbers of Catholics are not in the habit of performing their duties for spiritual reasons. And yet no human method

of calculation can compute the amount of spiritual good which might be achieved if students could be induced to supernaturalize their activities. The 118th Psalm is an example of a soul keyed up to a high pitch of spiritual purpose. If more students could be trained to utter the prayer of David: "Open Thou my eyes and I will consider the wondrous things of Thy law," there would be necessarily better results in adult life.

3. Another characteristic of Catholic education is found in its effort to teach through environment. The spirit of Catholic faith is caught rather than taught. Just as the true Catholic home has about it something which imperceptibly draws one to the performance of spiritual duties, so also the Catholic school is at its best when it does not indulge in too large a number of do's and dont's.

The possibility of such an environment lies with the teachers. Students are quick to detect any false note in the teacher's appeal. Where teachers strive earnestly to imitate the spirit of Christ, a spiritual atmosphere soon results. As long as the teacher is no more than a teacher of a subject, the Catholic ideal is not realized. Provided the students see that the cause of Christ is of vital concern to the staff of teachers, provided these create about themselves a spiritual tone instead of giving all of their thoughts to worldly affairs, provided self-sacrifice enters into the life of the teachers, then the environment becomes Catholic. The more attention is paid to the religious courses by the school, the sooner will the students reflect the same attitude. The whole thing must become a matter of tradition; it must be one of the unwritten laws of the school. As the bright sunshine of a clear day sheds cheerfulness around the classroom, so too should the light of graces earned by prayer suffuse an atmosphere of spirituality throughout the school.

4. If we mark well the methods employed by Christ, we shall note a large amount of ease and adaptability in His teaching. He did not coerce. He passed by, offering the rich store of His graces. Those who responded were given second and third helps; those who hesitated were frequently left to themselves.

Likewise there should be no tyrannical "force" in the Catholic school. In medieval universities there was an astounding freedom of discussion. And in each Catholic classroom there should be room for expression of opinion. God Himself does not force the will of a human being. And the Catholic teacher is an agent for God's truths; he is the dispenser of spiritual insights. If the teacher ever reaches the stage where he himself is uplifted and enthused over the marvelous gifts at his disposal, then he need not resort to harsh measures. "True greatness is free, gentle, familiar; it loses nothing by being seen at close quarters; closer acquaintance only brings deeper admiration; it stoops benignly to its inferiors and recovers position without effort; we approach it with mingled liberty and reserve; its character is at once noble and facile, inspiring confidence equally with respect, so that in its presence, we indeed feel that princes are supremely great, but without feeling that we are supremely small." Students must resent the attitude of teachers who claim never to be wrong and who are very solicitous that their dignity be respected. "The man who loves God and worships in truth is gentle, but he who loves himself under the cover of religion is always bitter and violent. True piety is courteous; false piety is hypocritical and ill-natured."

Catholic teachers need some of this poise of the saints if they are to present the Catholic outline of life in its best manner. Catholic education is positive; it presents to the student a program of spiritual activities. Christ placed more emphasis on the doing of a duty than on the knowing of a duty. Always in Catholic education the stress should be on the positive things, the working out of Christ's principles. Too much time in the classroom is spent on imaginary "defence" of the Church and in publishing faults of human beings. The end of Catholic instruction is action in the moral world, not speculation. Too many books still use the term "defence". The best defence is a good offence. Those not of the faith who reject Christ delight to see Christ's representatives become panicky. Honest people, not of the faith, are more convinced by lives actually lived after Christ's method than by argument. Perhaps religion has not been sufficiently interesting because there was drudgery in attempting to cram an intellectual defence. The

majority of students have not an intellectual bent. Religion is not only intellectual equipment; it is character. And character is developed by demonstrating Christ's truths in everyday life. As Christ drew men by His works and then offered the Kingdom to those who were willing, so the Catholic should be taught to draw others by his life and then to offer them the truths that produce such an effect. St. Cyprian is said to have remarked: "We Christians do not say great things; we do them." This poise of life which results from the mastering of virtue is a point of view that must be kept in mind in classroom procedure.

5. From another point of view, education is a very serious thing in its results on the individual. What a heavy responsibility is the shaping of an immortal soul for eternity. Salvation is a tremendously individual affair. Coöperation with God's graces is up to the individual. And he must be taught to feel the consequences of his treatment of God's helps. Where Catholic education is successful there is inculcated some of this sense of responsibility.

This implies that in the school the student is carefully directed in the acquisition of his attitudes. He has been placed in supreme control of his own destiny, and the decision as to the outcome rests with him. Each single choice is a factor in determining his future. There is truth in the remark in *Romola* that "Tito was experiencing that inexorable law of human souls, that we prepare ourselves for sudden deeds by the reiterated choice of good or evil that suddenly determines character." Each action of the student has its influence; each word leaves its impress. There is therefore a lifelong obligation on him to attempt to shape his attitudes according to the laws laid down by Christ. No excuses will be accepted in heaven. Since the laws of God do follow their intended course, it is a primary concern of the Catholic teacher to have each student come to a realization of the importance of daily choices. The responsibility is on the student, but the extent of realizing the responsibility is determined somewhat by the attitude of the teacher. Truly the Catholic teacher must have a care of his own choices as long as the students judge their measure of responsibility by the interest shown on the part of the teacher.

* * *

These thoughts rest on the fact that Catholic teaching is not a mechanical affair and that Catholic education cannot be accomplished without great teaching. Hence it is that care must be had lest the desire for efficiency tempt one to rely on degrees rather than on inward growth. If we are aiming ultimately for results in eternity, let us go to the sources which make us proficient in the eternities. Without a doubt more inward growth would result from reading the New Testament in a spirit of prayer. There will be a better chance of remaining loyal to our fundamental aims as the personalities of teachers are molded by close contact with Christ's life. Our duty is to assert boldly the practical efficiency of the eight Beatitudes as a source of teaching principles. We must still insist that the highest ideals of religion are in the best sense common sense. "Christ spent no time in the antechamber of Caesar." We dare not be hasty about seeking worldly approval. It was St. Paul who said: "Be not conformed to this world, but be reformed in the newness of Christ." It is our duty to take advantage of all scientific advancements, and it is furthermore our duty to realize that no human achievement can equal in practical value the great eternal sureties which have been deposited with us for circulation.

We might do well to look more frequently into history and to draw therefrom guidance in the present conflict. Something of the spirit of the early Fathers is necessary in Catholic education. The union of prayer and study, exemplified in St. Thomas, is the secret of any successful Catholic teacher. Catholic teaching is almost prayer because it consists in bringing heaven to earth in order that earthly people may lift themselves to heaven. Catholic teaching is an inspiration to goodness, to virtue. It is the elevation of a lower perception to a spiritual plane by contact with a noble realization. If it is hunger after Christ that draws others to Christ, then each Catholic teacher is a missionary to an uncharted soul. A good measure of the self-effacement of the missionary is required if the teacher is to prepare a way for grace to the soul.

The recording angels are about to make their entry on the success or failure of the American Catholics to vindicate the place of Revelation in directing the lives of students. It

would not be to our credit if they recorded a habit of relying on worldly consideration for power and prestige. Much of the spirit of worldliness is clever, since it can transform itself into an angel of light. Only the keen eye of supernaturalized faith will detect the dangers. Only the courage of an Athanasius will prevent the adoption of a false educational creed. And closeness to Christ will give to teacher and pupil sufficient momentum to carry through the spirit of the eight Beatitudes.

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THE UNDERLYING PRINCIPLES OF CATHOLIC BOYS' WORK.

I.

"SAVE a man and you save an individual," said John Wanamaker, "save a boy and you save a whole multiplication table". These words are as true from the standpoint of the Church as they are from the standpoint of the State. The child is the strategic point in the good fight which the Church is waging. Whatever problems may be before her in a particuar country or age, as long as she retains her hold upon the lives of the children, there is no fear for the future. On the other hand, in any place where the Church loses her hold on the young, she must inevitably feel the effects of it in the years to come.

The interest of Catholics in the child has never stopped at the church door. Anything which affects the welfare of the young, at home, in school, or out of school, is of supreme importance in the eyes of the Church. This is the fundamental reason for the parochial school. These schools are almost sacramental; for the Church knows that education is so intimately connected with the child's character and with his whole welfare that it is a thing which she cannot afford to neglect. Therefore there has always been a strong Catholic interest in education. Outside of the administration of the Sacraments, the Church in America has no more important duty than to care for her parochial school system. On this fundamental point there can be no hesitation, no misgivings, no quibbling. The parochial school is the corner stone of the future of the Church in America.

But even the best parochial school is not in itself sufficient. There are many temptations which meet the child outside the school door. A chain is only as strong as its weakest link; and the work of the Church for the spiritual welfare of the child is never complete until the child has been surrounded by wholesome influences both within the school and without. It would be the height of folly to concentrate our attention on developing a fine parochial school system and at the same time to neglect the insidious influences which in the course of time might nullify the good effects of the school.

The necessity of supplementing work of the parochial school is forcibly brought home to us when we realize what a small part of the child's day is actually spent in school. A study made recently by the United States Bureau of Education shows that the average school year for children in the United States is only 164 days and that the average child is absent about 33 days, making a net attendance of 131 days per year. These statistics refer to public schools, but there is no reason for believing that conditions are very much different in our parochial schools. If we assume that the school day lasts five hours, which is a liberal allowance, this gives a total of 655 hours per year, which makes an average of one and three fourths hours per day spent at school.

II.

What becomes of the rest of the child's time? A certain amount of it is spent in sleep. For the twelve-year-old boy, the typical boy of club age, a study by Ravenhill made in England gives eight hours per day as the average time. On the other hand, Terman and Hocking in studying the American child found the average to be nine hours and thirty-six minutes at this age. If, therefore, we allow an hour and a quarter for sleep, an hour and forty-five minutes for school, two hours for washing, dressing, meals, etc., and if we are generous enough to concede two hours as the daily average of work, it will be seen that the American boy of this age still has nine hours a day of relatively unoccupied leisure time. Certainly eight hours per day would be an exceedingly conservative estimate.

Various studies confirm this, during the Cleveland Recreational Survey, Johnson studied 915 elementary school child-

ren who filled out schedules for him showing how they spent their time on a pleasant Saturday and Sunday in June. The result shows nine hours and forty-one minutes per day of play. This figure would be brought down somewhat if school days were included. The present writer, in an intensive study of one boy, found that he spent over seven hours a day at play during the school week. Naturally summer vacation would bring up this average a little. Henry W. Thurston investigated the recreation of a number of delinquents in Cleveland, and found that some of them spent more than ten hours a day on the dumps, in the freight yards on the street corner, or at the movies. These and similar studies would seem to confirm the above statement that the American boy has an average of eight or nine hours a day of leisure time.

What happens in all this spare time? A number of studies have been made to find an answer to this question. In these surveys trained investigators have been sent out to count the number of children doing different things. The results have revealed the startling fact that about half the children were doing nothing at all. One-sixth were found to be working and only the remaining one-third playing. The writer has before him the results of five such surveys, representing studies made in Cincinnati, Providence, Detroit, Milwaukee, and Cleveland. The average results give 49 per cent of the children idling, 39 per cent of them playing, and 12 per cent of them working. These figures may be verified by anyone who takes the trouble to count the children whom he sees from the window of a street car on a trip through the streets of a big city. About half of the children will be found to be spending their time idling. Of course these results apply only to outdoor play. When children are indoors they cannot be seen by the casual observer; but there is no reason to believe that children who are spending their time indoors play more than those who are outdoors. The surprising conclusion is that the modern American child has a very poor and meager recreational life.

We have seen so far that the American boy has a great deal of spare time and that this spare time is largely unoccupied. This fact in itself is not of great importance. What is tremendously important however, is the effect that this unoccupied

play time has on the character of the child. This is not a matter of conjecture. A number of carefuly conducted scientific studies have proved beyond any reasonable doubt that there is a close relation between wholesome uses of play time and wholesome character in the children, and that there is an equally close relation between unwholesome use of play time and delinquency.

Among the studies made on this point, probably none was more carefully worked out than two studies made in the course of the Cleveland Survey. In one of these Thurston investigated the bearing of spare time on delinquency and in the other Gillin investigated the relation between spare time and wholesome citizenship. Both of these men are social scientists of high standing. Their studies were carefully controlled and their results were stated with the caution which always characterizes the work of a true scientist.

In the former of these studies Thurston (8) took all the cases which came before the Juvenile Court of Cleveland during the first seven days of February, May, June, and October of 1916. After discarding some of the cases because the child could not be located, and others because they were not primarily cases of delinquency, 95 boys and girls were left. To these were added 29 cases of children who had never been cited in court but whose names were suggested by the branch librarians of the city as being problem children. This gave a total of 124 cases. Each of these cases was studied intensively in accordance with the technique of social case work. The result was that in 94, or three-fourths of the cases there was found "a clear connexion between delinquency and spare-time habits".

These children used their leisure in various ways. There was a group of children whose lack of wholesome recreational opportunities caused them to play habitually in the railroad yard or in the gullies which characterize the topography of Cleveland. To the former belongs the case of one boy who was accustomed to pick up bits of wood and build bonfires beside the railroad tracks. One day he picked up some bolts and nuts and sold them to a junk man and was arrested in consequence. Another was cited for stealing rides on freight cars, another for cutting a signal wire. It seems quite safe to state that none of these boys would have done these particular things

if they had had plenty of opportunity for wholesome play in clubs or playgrounds. Other children spent their spare time on street corners idling. Here the old maxim applies, that the devil finds work for idle hands to do. Some boys loafing about a corner learned that the owner of a store was to be away all the afternoon and they were later arrested for stealing candy and tobacco out of the store. A group of girls, idling about a park were "picked up" by a group of young men with disastrous results to themselves.

Another group of delinquents had stolen to get money for recreation. A boy from a poor home had been graduated from grammar school and entered a business college where he met a group of boys who had more money to spend than he. They enjoyed movies, burlesque shows, and club parties. The boy stole to get money to keep up with the rest of the crowd. If he had had ample opportunity for other kinds of recreation he would never have found it necessary to do this.

Another group became delinquent in order to qualify for admission in a recreational group. We read, for example, of a thirteen-year-old girl who was sensitive about her personal appearance. She could not make friends with other girls because, as she said, "they laughed at her clothes". She had to spend most of her time playing with little boys. She was arrested for stealing a shirtwaist and skirt from a department store.

Finally there was a group of cases of children who committed offences as a protest against a lack of sufficient play in their lives. There is a rather pathetic case of a thirteen-year-old girl who had to take care of no less than seven younger brothers and sisters, whose only time to play was late at night after the other children had gone to bed. This brought her into contact with bad company and she was brought before the court as a consequence.

It seems safe to state that all, or nearly all, of these cases, comprising as they do three-fourths of a typical group of delinquent children, could have been saved from their delinquency if they had had an opportunity for plenty of beneficial play under proper supervision. Not merely the children themselves, but the community which neglected to give them opportunity for plenty of wholesome play under proper leadership must bear the moral responsibility of their offences.

Gillin's book entitled *Wholesome Citizens and Spare Time* (5) shows us the other side of the story. A letter was sent out asking people to suggest the names of wholesome citizens. By this means 160 names were obtained, not necessarily of rich, prominent, or influential people, but of good average citizens, characterized by honesty, intelligence, and interest in community affairs. The group was thought to be typical of the local distribution of population with regard to nationality, occupation, and sex.

All of these persons were interviewed and in this way all possible information was gathered about their recreation since childhood. The results of the study were extremely interesting. It was found that the lives of these wholesome citizens were characterized by a generous amount of wholesome recreation, and this recreation was all of a "healthy, lively, purposeful sort, moulding through a participative activity the social and intellectual as well as the physical life of the individual". These recreational activities were more uniformly present than any other element in their lives, and there was a striking absence of any contacts or activities usually associated with viciousness. The general result of the study is summed up in the statement, "We may conclude that the evidence shows that sparetime activities, either directly or indirectly, have had a vital influence upon the development of these people."

Even more original than the methods of Thurston and Gillin was the experiment of P. F. Voelker undertaken as a doctoral dissertation at Columbia (9). Dr. Voelker wished to investigate the influence of the Boy Scout program upon character. In order to do this he hit on the highly original scheme of devising some tests of honesty. These tests he divided into two series. The idea of the experiment was to give one series of tests to the boys before they had had Scout training and the other series afterwards, and to see whether the Scout training had made them more honest.

The general idea of these tests can be best explained by examples. There was *The Purchasing Errand Test*, in which the subject was sent to a store to do an errand. By a previous arrangement with the shop-keeper it was brought about that the child was given ten cents too much change. If the child

kept this money instead of returning it to the shop-keeper, he was scored zero in the test. Another was the *Overstatement Test.* In this the child was asked a number of questions such as, " Do you know how to use decimals? ", " Do you know all the letters of the alphabet in order? " Later the children were given an examination testing their knowledge of these things to see whether or not they had overstated their ability. Another test was the *Tracing and Opposites Test.* In this the child was given a test and then later had an opportunity to cheat and fix his answers as he then knew what the correct responses were. By an ingenious arrangement a copy of his answers in the first form had already been obtained so that any change could be detected, and the child given zero in the test.

The results of this examination were very interesting. Two troops of Boy Scouts who had just been organized when the first series of tests were given were found at the time of the second test to have improved 13.5 per cent and 9.9 per cent in honesty respectively. Two other comparable groups without any Scout training in the meantime averaged 7.6 per cent and 10.2 per cent lower respectively in the second group of tests. The fact that this last group came out lower in the second series than in the first was due to the greater difficulty of the second series. The Boy Scout group did much better on the second series even though this series was harder than the first. The conclusion seems to be that by means of organized recreation such as that of the Boy Scouts program it is possible to develop wholesome character traits in the child.

The same thing has been shown by the experience of certain cities before and after the installation of the playgrounds and clubs. For example, after the inauguration of an excellent playground system in South Chicago the delinquency immediately fell off 29 per cent. Again, in the 17th district of Chicago, 145 boys were brought into court in 1919, 71 in 1920, and only 46 in 1921. The reason for this remarkable decrease in delinquency was that appearance of the Union League Boys' Club on the scene early in the year 1920. The influence of playgrounds is well illustrated in a study by T. E. Sullenger of the University of Omaha. He found that 88 per cent of the juvenile delinquents lived more than one-

half a mile away from the nearest playground. Experts agree than the "effective radius" of playgrounds is about one-half a mile. That is to say, children who live more than one-half a mile away from the playgrounds are out of its sphere of influence. So that out of the juvenile delinquents of Omaha, the children who lived near enough to a playground to be benefited by it, contributed only about one-eighth as many cases to the Juvenile Court as did the children not so fortunately situated.

These facts and figures are not surprising. The most cursory knowledge of the psychology of the child would be enough to convince one that there is a close relation between spare time and character.

The boy whose recreation is left to random influences often fails to find any wholesome activity. Youth craves excitement; youth craves action; and if the boy cannot get this action and excitement on the baseball diamond or the basketball court, he is likely to get it by stealing rides on freight cars or by breaking windows.

Sheldon (7) in his classical study of 666 boys' gangs classified them into types. Of them 406 were found to be primarily athletic and 111 were predatory. The other categories, including secret, social, industrial, philanthropic, literary, artistic, and musical gangs altogether totaled only 149. It is thus apparent that athletic activities loom larger in the lives of the boys of this age than all other interests together. And predatory activities, including stealing and fighting, come second. The moral is that the boys of the gang age crave excitement and physical activity. This is a law of nature, as immutable as gravitation. We cannot alter it, but we can decide what outlet these cravings shall find. If we are wise enough to provide plenty of opportunities for wholesome play, the boys will find their physical activity and excitement there. If we do not provide such facilities, they will get their thrills anyway, but they will get them in ways distinctly uncomfortable to the community at large.

III.

Critics of the modern recreational movement sometimes say that children should get their recreation at home. Organized play, they say, takes the child out of the home and is thus opposed to his best interests. One might as well say that the parochial school is opposed to the child's welfare because he might better get his religious instruction at his mother's knee. This is true enough in the abstract. If all mothers were sufficiently wise and zealous to take adequate care of the religious instruction of their children there would be little reason for the parochial school—but this is an impossible ideal. In the same way, if parents had the energy and ability to care for their children's recreation, then there would be less reason for organized play. But this condition of affairs belongs to the Millennium, not to the Twentieth Century.

Even if every boy's father were his playmate and constant companion, there would still be recreational problems to be solved by the community. The first and most obvious is the lack of play space. Tiny children may be satisfied with their backyards; but boys who want to play the team games—baseball, basketball, football—must have space and equipment. Perhaps few people of the older generation realize how pathetically the city boy lacks play space. Two generations ago there were open fields; one generation ago there were vacant lots; today there is scarcely a square foot of open space in a large city except that reserved specifically for recreational purposes. Therefore, it becomes a matter of necessity that the city shall set aside playgrounds and parks and equip them. In this way organized recreation becomes an actual necessity.

But even in the most ideal conditions, home recreation has its limitations. At a certain age the boy becomes tired of playing with his little sister and craves the companionship of his fellows. This is perfectly proper and natural. The most devoted son must sooner or later emerge from the home and take his place in the world of men. This process begins during the gang age. His desire to go out with the other fellows and become a part of the microcosm of juvenile society is as inevitable as it is healthy.

The boy who is a regular attendant at a playground or club has plenty of worth-while activities. He is too busy for mis-

chief. He has plenty of outlets for his love of adventure more fascinating than stealing or playing truant. Besides, his play takes place under wholesome leadership. The men and women who are with him in play time inspire wholesome ideals. The fact that they despise anything mean or underhand is more to him than a thousand cut-and-dried talks on honesty in the school. The conclusion to which these facts point is quite plain. It is our duty so to influence the spare time of the child that it is socially constructive and not destructive. We are doing this if we can answer in the affirmative the two questions put by Thurston (8):

"1. Are the facilities such that every boy and girl may choose for every day in the week a spare-time program that seems worth while to him or her, and that at least does not stimulate and invite delinquency?

"2. Does every boy and girl have at least enough of the sympathetic and intelligent supervision of some older person to guarantee early detection of wrong habitual choices of spare-time activity, and to provide suggestion, wherever needed, of better choices?"

When Thurston laid down these two criteria he had in mind the city of Cleveland; but they apply equally well to the individual parish. No pastor is doing his full duty to the young if the boys have no place except the streets to play in after school hours—no leaders to direct their spare-time activities except the loafers on the street corner. The boy's leisure hours are vital in the formation of character and as such they must not be neglected.

The Church knows the value of the child's soul. In her eyes his recreation is not a trivial thing because nothing, however small, which bears so intimately upon his character can be considered trivial. The Church would be unfaithful to her mission if she had not realized this and done her best to make her influence felt here as well as in the education of the child. The parochial school and the Catholic club are the two pillars upon which the integrity of the coming generation rests. And with them lies our hope for the future.

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IV.

What should be the relation between boys' work carried on under Catholic auspices and non-sectarian boys' work? Two different answers have been suggested to this question by Catholic experts in the field. One group of writers has expressed the opinion that distinctively Catholic recreational work is more or less superfluous. They hold that in such activities we can cooperate very well with non-sectarian agencies and merge our work into theirs. Another group feels, however, that our recreational activities should be as distinctly Catholic and as separate from non-sectarian work as our parochial school system is distinct and separate from the public school.

The writers of the first group point to the fact that organized recreation is tremendously expensive. The amount of money spent by cities in municipal recreation, added to the amount spent by private agencies such as the Boy Scouts, the Girl Scouts, the Boys' Club Federation, and numerous other organizations, is simply staggering. If we were to attempt

to duplicate all this from a Catholic standpoint, they argue, the burden would be too great for our people to bear. Therefore, the hard facts make it impossible for us to develop an entirely separate system of boys' work.

But even aside from these practical considerations, they feel that it would be undesirable not to cooperate with our non-Catholic fellow citizen in any case. We have already developed a parochial school system, in which our children are segregated from non-Catholic children. If we were to go further and organize a system of exclusively Catholic clubs, then our children would never have a chance to mingle with their non-Catholic neighbors. The unfortunate result of such an arrangement would be to increase prejudice and misunderstanding between Catholics and non-Catholics. If our children cannot mingle with non-Catholics in school, they argue, let them at least meet each other in play.

This group of writers point, moreover, to the approval which many high ecclesiastics, and even the Holy Father himself have given to the work of the Boy Scouts, an organization in which children of various religions mingle freely together. They also instance the satisfactory results which have followed when Catholic and non-Catholic children have mixed together, for example in the member clubs of the Boys' Club Federation.

The other group of writers diverge sharply from this view. They feel that since recreation is known to be so intimately connected with the formation of character, it ought to be carried on under some sort of religious auspices. We have our Catholic schools, they say, because the Church feels that education is too important a part of the child's life to be carried on altogether apart from religious principles. The same reason which makes the parochial school a necessity makes the Catholic club a necessity also. If we are unwilling to have the boy study geography in a public school, we ought to be unwilling to have him play basketball in a non-sectarian club.

They feel that the indiscriminate mingling of Catholics and non-Catholics in clubs would foster religious indifference, and they point to the fact that the results have not been altogether fortunate always in the case of those non-sectarian clubs which are open alike to Catholic and non-Catholic children. However fair the leaders of such clubs have tried to be, their

fundamental principles differ from ours. We appeal to supernatural motives with our children, while the non-sectarian clubs foster merely natural virtue. And to this the difficulty in regard to Sunday Mass and Friday abstinence which arises especially in camp and it will be seen, they argue, that the results of the arrangement leave a great deal to be desired.

Which of the two views is correct? To answer this question we must first ask precisely what results the Church hopes for from the recreational work with children which she sponsors. The answer to this question is that the Church is interested in such activities—or any other sort of activity for that matter—in so far as it aids her in her supreme purpose of leading souls to God. Moreover, she knows only one way of accomplishing her aim and that is through the means of grace, through the Sacraments and prayer. In her eyes it is not enough that her children grow in merely natural virtue. The one thing for which the Church strives is the development of supernatural grace, of Christian holiness, in the souls of her members.

Recreational work, surely, is not a means of grace. Neither volley ball nor summer camping works *ex opere operato*. Since this is so it might be reasonably asked why the Church should be interested in recreation at all. The answer is simple. Such activities do not *directly* help supernatural virtue; but they do do so *indirectly*, and this in two ways.

First, recreation sponsored by the Church keeps the boy close to her. The lad who is accustomed to spend his afternoons and his holidays playing in the school yard is not likely to forget about his religious duties. He lives, so to speak, under the shadow of the Church, and in all his play the presence of that institution is somewhere in the background of his consciousness. It is a subtle, silent influence which he can never quite forget.

Secondly, the Church is interested in anything which reduces temptation. Therefore she is interested in recreational work because this keeps the child busy with healthy occupations and away from sin. The boy who is playing baseball is not stealing rides on freight trains, and the boy who is attending a Scout meeting is not throwing stones through windows. It is known, too, that healthy play fosters the development of a

wholesome personality and the supernatural virtues take root there more readily. The selfish, queer, self-centered child is not likely to become a saint. The normal, healthy, individual is a more promising subject. It is not without reason that the founders of religious orders have included a period of recreation in their rules, and looked upon that time as extremely important in the pursuit of holiness.

V.

These being the reasons why the Church is interested in recreational work, how can she best attain her ends—through activities run under Catholic auspices or through non-sectarian boys' work? To state the question is to answer it. The ideal situation is to have the work done under the direct guidance of the Church. We must recognize, however, that this happy condition is not always possible. For one thing, the financial burden would be absolutely enormous if the Church tried to parallel at her own expenses the endless variety of supervised recreation which is being carried on by non-sectarian agencies. Then too there is the lack of trained leadership, the absence of play programs, and a thousand and one other minor difficulties. For these reasons, although purely Catholic club work is without doubt the ideal, it is an ideal which can be only partially realized in actual practice.

For the above reasons a large part of the play of our children is, and will continue to be, carried on under non-Catholic auspices. Although somewhat short of the ideal, we have no reason to be greatly concerned about this condition. For the most part the leaders of non-sectarian boys' work are absolutely above reproach in their attitude towards the Church. They are careful to refrain from doing or saying anything which might be offensive to Catholics. Certainly play carried on under such conditions is infinitely better than no play at all. The boy in a non-sectarian boys' club is surely much better off than the boy playing in the dumps or in the railroad yards. Therefore the Church has encouraged and should encourage the activities of non-sectarian recreational oranizations. She is interested in them as she is interested in any good work.

It should be noted that the Church can approve the work of some non-sectarian agencies more heartily than others. For

instance, she has always found it easy to cooperate with the Boy Scouts of America. For the Scouts are organized in small local units called *troops* and each troop is under the entire control of the institution with which it is affiliated. The Catholic troop therefore may be organized as a Junior Holy Name Society, its membership may be restricted to Catholic boys, and any other reasonable restriction may be added which the person in charge desires to make.

The work of the public playgrounds certainly ought also to be encouraged. Here the child forms part of a very loosely organized group. Even though in a particular case the playground leader should be bigoted the relation between him and the boys is so casual that little harm is liable to result. Boys' clubs such as troops sponsored by the Boys' Club Federation are also quite inoffensive. These clubs have no religious features. The boys attend simply to play and although such clubs suffer somewhat in comparison with the purely Catholic club, still they are doing a work which is certainly worthy of our hearty cooperation.

Somewhat more difficult is the situation of the Catholic boy in a non-sectarian camp. The summer camp so completely monopolizes the child's time and the hold it has on his imagination is so complete that it is a pity that every Catholic boy cannot be in a Catholic camp. Camps are generally situated at a considerable distance from the nearest town. This makes it difficult to attend Mass on Sunday and it is hard for the boys to be faithful to their religious observances such as morning and evening prayers, grace before and after meals, and so forth. In addition there is the difficulty of Friday abstinence.

Besides the two classes of recreational organizations already mentioned—the Catholic and the non-sectarian—we must consider a third class, the definitely Protestant organization. There is no excuse for a Catholic boy being a member of the Y. M. C. A. or of any club sponsored by a Protestant church except under very unusual circumstances. The leaders of such clubs are generally absolutely honest and sincere in their intentions. But when the program contains definitely Protestant religious features we cannot tolerate for a minute the membership of our boys in such clubs.

We must consider therefore, three types of organized recreation. First, there is recreation carried on under Catholic auspices. This we must look on always as the ideal. Secondly, there is non-sectarian boys' work. This we must accept in practice in certain cases as a very fair substitute for the former. We must encourage our children to join clubs of this sort when no Catholic clubs are available. Thirdly, there are definitely Protestant organizations. We must always withhold our approval of the participation of our boys in such clubs.

The practical conclusion of all this is that we should try to develop all our recreational work to the utmost possible extent. It is rather cruel to forbid our boys to join the Scout troop in the Methodist Church around the corner and at the same time to fail to provide a Catholic troop for him. It seems unfair to forbid our young men to join the Y. M. C. A. and then at the same time to offer them no place where they can have, under Cathloic leadership, the privileges which are enjoyed by members of the Y. M. C. A. It is vain to try to hold our boys under the shadow of the Church if we do nothing for them while non-Catholic agencies offer rich facilities for play. There is one sure and simple way of tying up the spare time of our boys with the Church and that is for the Church to offer such a large and well organized program of activities that no lad in his senses would ever want to go anywhere else. This is the method of Don Bosco; it is the method of the splendidly organized parish clubs of the European Continent; and we have every reason to believe that one day it will be the condition of the Church in America.

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Analecta

ENCYCLICAL LETTER, "MISERENTISSIMUS REDEMPTOR."

On the Reparation Due the Sacred Heart of Jesus From Mankind.

Pius PP. XI.

Venerable Brothers, Greetings and Apostolic Benediction.

Our most merciful Redeemer, having assured the salvation of the human race by His death on the Cross, before He ascended to His Heavenly Father, said these consoling words to His sorrowing Apostles and disciples, "Behold I am with you all days, even to the consummation of the world" (Matt. 28:20). These happy words are also our own source of hope and salvation, words which, Venerable Brothers, come readily to mind every time when, from this high watch-tower, as it were, we look down upon the human family afflicted by so many grievous ills, and upon the Church, assailed without respite by attacks and plots. As a matter of fact, this promise of our Divine Lord, as it once upon a time raised high the fallen spirits of the Apostles and urged them on to spread most zealously the seed of the Gospel through all the earth, so also it has guided the Church to victory over the powers of hell. Assuredly, our Lord Jesus Christ has always assisted His Church; and most powerfully and effectively on those very occasions when she was encompassed by the greatest dangers

and calamities. Christ then bestowed on her precisely those helps most necessary to meet the conditions of the times, by His wisdom which "reacheth from end to end mightily and ordereth all things sweetly" (Wisdom 8:1). Nor in our own times has "the hand of the Lord been shortened" (Isaias 59:1), especially on such occasions when an erroneous doctrine is being taught and spread about throughout the world, and by reason of which we fear that the sources of the Christian life may be dried up, for by such errors men are led to forsake the Christian life and the love of God.

Since some Christians perhaps are ignorant of, and others are indifferent to, the sorrows which the most loving Jesus revealed to St. Margaret Mary Alacoque in His apparitions to her, as well as His wishes and desires which He manifested to mankind, all of which in the last analysis work to man's advantage, it is our pleasure, Venerable Brothers, to write you at some length of the obligation which rests upon all to make those amends which we owe to the Most Sacred Heart of Jesus. We feel certain that each of you will zealously teach to your own flocks what we herein write and that you will exhort them to do all that we wish to be done.

From among all the proofs of the infinite goodness of our Saviour none stands out more prominently than the fact that, as the love of the faithful grew cold, He, Divine Love Itself, gave Himself to us to be honored by a very special devotion and that the rich treasury of the Church was thrown wide open in the interests of that devotion by which we honor the Most Sacred Heart of Jesus "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). As formerly Divine Goodness wished to exhibit to the human race, as it came from the Ark of Noe, a sign of the renewed covenant between them, "my bow which appears in the clouds" (Gen. 9:14), so in our own so troubled times, while that heresy held sway which is known as Jansenism, the most insidious of all heresies, enemy of the love of God and of filial affection for Him, for this heresy preached that God was not so much to be loved by us as a Father as to be feared as an unrelenting Judge, the most kind Jesus manifested to the nations His Sacred Heart, unfolding our banner of peace and love to the breeze, an augury of certain victory in the battle before us. Wherefore

our predecessor, Leo XIII, admiring as he did the great possibilities which devotion to the Most Sacred Heart of Jesus contains, with reason wrote in his Encyclical *Annum Sacrum*: "Just as when the newly-born Church lay helpless under the yoke of the Caesars, there appeared in the heavens a cross, at once the sign and cause of the marvelous victory which was soon to follow," so today behold, before our very eyes there appears another most happy and holy sign, the Most Sacred Heart of Jesus, crowned by a brilliant cross set among raging flames. In this Sacred Heart we should place all our hopes; from it too we ask and await salvation.

Are we not to see, Venerable Brothers, in that blessed sign and in the devotion which flows from it, the very substance of our holy religion, as well as the rules to guide us toward a more perfect form of life, since the Sacred Heart is the road which will most surely lead us to know intimately Jesus Christ and will cause our hearts to love more tenderly and to imitate Him more generously than we have heretofore done? Since this is so, it is no wonder then that our predecessors have always defended this most praiseworthy devotion to the Sacred Heart from the objections launched by those who will not accept it, that they have praised it most highly and have always promoted it with the greatest possible zeal in so far as the conditions of time and place seemed to demand such action. Certainly, it is due to nothing short of the inspiration of God that the child-like love of the faithful for the Sacred Heart increases day by day; that pious associations to promote devotion to the Sacred Heart have come into being everywhere, and that the custom has become quite common of receiving Holy Communion on the First Friday of the month, a custom which had its origin in the wish of Jesus Christ Himself.

Among the different practices which directly accompany devotion to the Most Sacred Heart assuredly the foremost is the act of consecration by which we offer to the Heart of Jesus both ourselves and all that belongs to us, recognizing that all we have comes to us from the infinite charity of God. Our Lord, having revealed to that most pure lover of His Sacred Heart, St. Margaret Mary, how much more He insisted on the immense love which He has borne toward us than on His rights over us, asked that mankind pay Him this tribute of devotion.

Therefore the Saint herself, together with her spiritual director, Claude de la Colombière, first of all offered Him an act of consecration. In the course of time individuals began paying Him the same tribute, then whole families and certain associations, and last of all, public officials, the inhabitants of cities, and whole nations. Due to the machinations of wicked persons, both in the century just ended and in this century, things had come to such a pass that men despised the rule of Christ and publicly declared war upon His Church by means of laws and popular enactments contrary to both the divine and natural law, even going so far as to cry out publicly: "We will not have this man to reign over us" (Luke 19:14). But by this act of consecration there burst forth, in startling contrast to these cries, the unanimous voice of the lovers of the Sacred Heart, rising to vindicate the glory and defend the rights of the same Sacred Heart, "for he must reign" (I Cor. 15:25); "may Thy Kingdom come." Finally, at the beginning of the century as a happy consequence of all this, the whole human race which belongs by inherent right to Christ, "in whom all things are re-established" (Eph. 1:10), was consecrated to His Most Sacred Heart by our predecessor then happily reigning, Leo XIII, amid the applause of the whole Christian world.

These auspicious and happy beginnings we ourselves, through the great goodness of God, brought to completion, as was pointed out in our Encyclical *Quas Primas,* on the occasion when, acceding to the desires and wishes expressed by numerous bishops and the faithful, we instituted at the close of the Jubilee Year the Feast of Christ the King of all men, which feast we ordered to be celebrated solemnly all over the Christian world. By that act we not only brought forth clearly into the light of day the fact of the supreme dominion of Christ over all things, over civil society and the home, as well as over individuals, we also experienced beforehand the joy of that most happy day when the whole world will submit joyfully and willingly to the sweet yoke of Christ the King. Wherefore we commanded that, together with the celebration of this feast, there should be renewed annually the act of consecration, and this we did in order to obtain more surely and in greater quantities the fruits of such a consecration and to

bind with Christian love in the communion of peace all peoples to the heart of the King of Kings and Sovereign of Sovereigns.

Moreover, to all these expressions of veneration, and especially to that most fruitful one, the act of consecration, which by means of the institution of the Feast of Christ the King has been, as it were, again confirmed, it is expedient that another be added, and of this last, Venerable Brothers, we wish to speak now somewhat at length. We refer to the act of expiation or of reparation, as it is called, to be made to the Sacred Heart of Jesus.

If in the act of consecration the intention to exchange, as it were, for the love of the Creator the love of us creatures, stands out most prominently, there follows almost naturally from this another fact, namely, that if this same Uncreated Love has either been passed over through forgetfulness or saddened by reason of our sins, then we should repair such outrages, no matter in what manner they have occurred. Ordinarily, we call this duty reparation. If we are held to both these duties for the same reasons, we are held to the duty of making reparation by the most powerful motives of justice and of love; of justice, in order to expiate the injury done God by our sins and to reëstablish, by means of penance, the divine order which has been violated; and of love, in order to suffer together with Christ, patient and covered with opprobrium, so that we may bring to Him, in so far as our human weakness permits, some comfort in His sufferings. Since we are all sinners, burdened with many offences, we should honor God. This should take place not only by means of that cult by which we adore, in the veneration due Him from us, His Infinite Majesty, or by means of prayer when we recognize His Supreme dominion over us, or by acts of thanksgiving when we praise His infinite generosity toward us; it is necessary to do more than all this. We must also satisfy the just anger of God because of "the numberless sins, offences, and negligences" which we have committed. Therefore, we must add to the act of consecration, by virtue of which we offer ourselves to God and become thereby, as it were, sacred to Him by reason of the sanctity which necessarily flows from an act of consecration, as the Angelic Doctor teaches (*Summa Theol.* IIa-IIae, q. 81. a. 8. c.), an act of expiation, by means of which all our faults are

blotted out, lest perchance the sanctity of infinite Justice spurn our arrogant unworthiness and look upon our gift as something to be rejected rather than to be accepted.

All men are obliged to make reparation since, according to the teachings of our holy faith, our souls have been disfigured, as a result of the pitiable fall of Adam, by original sin; we are subject also to our passions and corrupted in a truly sad way, and have thus made ourselves worthy of eternal damnation. It is true that the proud philosophers of this world deny the above truth, resurrecting in its place the ancient heresy of Pelagius which conceded to human nature a certain inborn goodness which, by our own powers, raises us up to ever higher levels of perfection. These false theories, born of human pride, have been condemned by the Apostle who admonishes us that "we were by nature children of wrath" (Eph. 2:3). As a matter of fact, from the very creation of the world mankind has recognized, in one way or another, the obligation of making reparation, and impelled, as it were, by a natural instinct, has tried to placate the Deity by offering Him public sacrifices.

But no effort on our part would have been great enough to expiate the faults of men if the Son of God had not assumed human nature in order to redeem us. The Saviour of mankind announced this truth speaking through the Psalmist: "Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me. Holocausts for sin did not please thee. Then said I: Behold I come" (Heb. 11:5-7). In truth "he hath borne our infirmities and carried our sorrows: he was wounded for our iniquities" (Isaias 53:4-5), "who his own self bore our sins in his body on the tree" (I Peter 2:24), "blotting out the handwriting of the decree that was against us, which was contrary to us, and he hath taken the same out of the way, fastening it to the cross" (Col. 2:14), so "that we being dead to sins, should live to justice" (I Peter 2:24).

Though the ample redemption of Christ more than abundantly satisfied for all our offences (cf. Col. 2:13), nevertheless, by reason of that marvelous disposition of Divine Wisdom by which we may complete those "things that are wanting of the sufferings of Christ in our own flesh, for his body, which is the Church" (Col. 1:24), we are able, in fact, we

should add to the acts of praise and satisfaction which "Christ in the name of sinners has presented to God," our own acts of praise and satisfaction. However, we must always remember that the expiatory value of our acts depends solely on the bloody sacrifice of Christ, which is renewed without interruption on our altars in an unbloody manner, since in both cases "the victim is the same, the one who offers himself by means of the ministry of the priesthood is the same, the very same one who offered Himself on the Cross, the only difference being in the manner in which the sacrifice is made" (Con. Trid. Sess. 22, c. 2). For this reason we must bring together, in the august sacrifice of the Blessed Eucharist, the act of immolation made by the priest with that of the faithful, so that they too may offer themselves up as "a living sacrifice, holy, pleasing unto God" (Rom. 12:1). Therefore, St. Cyprian dared to affirm that "the sacrifice of our Lord is not complete as far as our sanctification is concerned unless our offerings and sacrifices correspond to His passion" (Ep. 63, n. 381).

The Apostle admonished us that "bearing about in our body the mortification of Jesus" (II Cor. 4:10) and "buried together with him by baptism unto death" (Rom. 6:4), not only should we "crucify our flesh with the vices and concupiscences" (Gal. 5:24), "flying the corruption of that concupiscence which is in the world" (II Peter 1:4), but also that the "life of Jesus be made manifest in our bodies" (II Cor. 4:10), and, having become partakers in His holy and eternal priesthood, we should offer up "gifts and sacrifices for sins" (Heb. 5:1). For not only are they partakers in the mysteries of this priesthood and in the duty of offering sacrifices and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices, to offer God "a clean oblation in every place from the rising of the sun even to the going down" (Malach. 1:10), but also those Christians called, and rightly so, by the Prince of the Apostles "a chosen generation, a kingly priesthood" (I Peter 2:9), who are to offer "sacrifices for sin" (Heb. 5:1) not only for themselves but for all mankind, and this in much the same way as every priest and "high priest taken from among men is ordained for men in the things that appertain to God" (Heb. 5:1).

In the degree to which our oblation and sacrifice will the more perfectly correspond to the sacrifice of our Lord, that is to say, to the extent to which we have immolated love of self and our passions and crucified our flesh in that mystical crucifixion of which the Apostle writes, so much the more plentiful fruits of propitiation and of expiation will we garner for ourselves and for others. A wondrous bond joins all the faithful to Christ, the same bond which unites the head with the other members of the body, namely, the communion of saints, a bond full of mystery which we believe in as Catholics and by virtue of which individuals and nations are not only united to one another but likewise with the head itself, "who is Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (Eph. 5:15-16). This, too, was the prayer which Jesus Christ Himself, the Mediator between God and men, at the hour of His death made to His Father, "I in them and thou in me: that they may be made perfect in one" (John 17:23).

As the act of consecration proclaims and confirms our union with Christ, so the act of expiation, by purifying us from sins, is the beginning of such union; our participation in the sufferings of Christ perfects it, the offering we make to Him of our sacrifices for the welfare of our brethren brings such union to its final consummation. This was precisely the design of the mercy of Jesus when He unveiled to our gaze His Sacred Heart, surrounded by the emblems of His Passion, and aflame with the fire of love, that we, on the one hand, perceiving the infinite malice of sin, and on the other, filled with a knowledge of the infinite love of our Redeemer, might detest more cordially sin and substitute for it an ardent love of Him.

The spirit of expiation or of reparation has always played one of the chief rôles in the devotion to the Sacred Heart of Jesus. Certainly, reparation is most consonant with the origin, nature, efficacy, and particular practices of this special devotion, a fact confirmed by history and the customs of the faithful, by the sacred liturgy, and by the official documents of Roman Pontiffs. As a matter of fact, on the occasion when Jesus revealed Himself to St. Margaret Mary, though He then

insisted on the immensity of His love, at the same time, with sorrowful mien, He grieved over the great number of horrible outrages heaped upon Him by the ingratitude of mankind. He used then these words, words which should be graven on the hearts of all pious souls so as never to be forgotten by them: "Behold this Heart which has loved men so much, which has heaped upon them so many benefits. In exchange for this infinite love it finds no gratitude; instead it meets with forgetfulness, indifference, outrages, and all this at times even from souls bound closely to it in the bonds of a very special love."

In order to make reparation for such faults, He, among other requests, made this special request as one which would be most acceptable to Him, namely, that the faithful, inspired by the intention of making reparation, should receive Holy Communion — and for this reason it is called the "Communion of Reparation" — and for an hour should practise acts and prayers of reparation before the Blessed Sacrament — which devotion is rightly called "The Holy Hour." The Church has not only approved these devotions but has enriched them with very special spiritual favors.

But how can we, one may ask, believe that Christ reigns happily in heaven if it is possible to console Him by such acts as those of reparation? We answer in the language of St. Augustine, words quite apposite to our subject: "The soul which truly loves will comprehend what I say" (In Ioan. Evang. Tract. 26:4).

Every soul which burns with true love of God, if it but turns its thoughts to the past, sees in meditation and can contemplate Jesus suffering for mankind, afflicted by grief in the midst of sorrows suffered "for us men and for our salvation," weighed down by agony and reproaches, "bruised for our sins" (Isaias 53:5), in the very act of healing us by His bruises. With so much the more understanding can pious souls meditate upon these mysteries if they appreciate that the sins and crimes of men, no matter when committed, were the real reason why the Son of God was condemned to death and that even sins committed now are able of themselves to cause Christ again to die, a death accompanied by the same sufferings and agonies as His death on the cross, since every sin

must be said to renew in a certain way the passion of our Lord: "Crucifying again to themselves the Son of God and making Him a mockery" (Heb. 6:6). And if, in view of our own future sins, foreseen by Him, the soul of Jesus became sad even unto death, there can be no doubt that by His prevision at the same time of our acts of reparation He was in some way comforted when "there appeared an angel from heaven" (Luke 22:43) to console that Heart of His bowed down with sorrow and anguish.

At the present time, we too, in a marvelous but no less true manner, may and ought to console that Sacred Heart which is being wounded continually by the sins of thoughtless men, since — and we read this also in the sacred liturgy — Christ Himself grieved over the fact that He was abandoned by His friends. For He said, in the words of the Psalmist, "My heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none" (Psalms 68:21).

To the above we may add that the expiatory passion of Jesus Christ is renewed and in a certain manner continued in His mystic body the Church. To use again the words of St. Augustine, "Christ suffered all that He had to suffer: nothing at all is lacking to the number of His sufferings. Therefore His sufferings are complete, but in Him as in the head; there remain even now the sufferings of Christ to be endured in the body" (On Psalm 86). In fact, Christ Himself made the same statement, for to Saul "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1), He said, "I am Jesus whom thou persecutest" (Acts 9:5). By this He plainly affirmed that persecutions visited on the Church are in reality directed against the Head of the Church. Therefore, Christ, suffering in His mystical body, with reason desires to have us as companions in His own acts of expiation. He asks to be united with us for since we "are the body of Christ and members of member" (I. Cor. 12:27), in so far as the Head suffers so also should the members suffer with it (cf. I Cor. 12:26).

Now, anyone who uses his eye and mind, if he but think of this world "seated in wickedness" (I John 5:19) can see, as

we stated above, how urgent, especially in our own times, is the need of expiation or of reparation. There come to our ears from every side the cries of nations, whose rulers or governments have actually risen up and have conspired together against the Lord and against His Church (cf. Psalms 2:2). We have seen both human and divine rights overthrown in these countries, churches destroyed to their very foundations, religious and consecrated virgins driven from their homes, thrown into prison, made to go hungry, treated with unspeakable savagery. We have seen troops of boys and girls, torn from the bosom of Holy Mother Church, made to deny and blaspheme Christ, and urged to commit the worst sins against purity. We have seen a whole Christian people menaced, oppressed, in constant peril of apostacy from the faith or of a most barbarous death. These happenings, sorrowful as they are, seem to have been foreseen in such calamities as are now occurring, and to anticipate "the beginning of those sorrows" which will be revealed by "the man of sin who is lifted above all that is called God or that is worshipped" (II. Thess. 2:4).

Nor is that other spectacle, Venerable Brothers, less sad that even among the faithful, washed as they have been by baptism in the Blood of the Innocent Lamb and enriched by His grace, we encounter so many of every station in life who, ignorant of things divine, are poisoned by false doctrines and live a sinful life far from their Father's house, without the light of the true faith, without the joy of hope in a future life, deprived of the strength and comfort which come with the spirit of love. Of them one may say quite truthfully that they are immersed in darkness and in the shadow of death. Moreover, disrespect for the discipline of the Church is on the increase among the faithful as also disrespect for ancient traditions, upon which the Christian life has been built, by which domestic society is governed, by which the sanctity of marriage is protected. The process of educating youth has been weakened or spoiled by too much effeminacy, and even the right to educate children in their religion has been taken away from the Church. Christian modesty is forgotten, sad to say, both in our manner of life and of dress, especially by women. There has come into existence, too, an uncontrollable desire to

possess the base things of this world, an unreasonable regard for civil interests, an intemperate searching after popular applause, a despisal of legitimate authority and of the Word of God, by all of which the Faith itself is shaken to its foundations or placed in jeopardy.

There must be added to this accumulation of evils the sloth and laziness of those who, like the Apostles asleep or like those disciples who had fled away, since they are not firmly rooted in the faith, have shamefully abandoned Christ, burdened with sorrows and attacked by the satellites of Satan, as well as the perfidy of those others who, following in the footsteps of Judas the traitor, either with sacrilegious temerity approach Holy Communion or go over to the camp of the enemy. There thus comes to mind, almost involuntarily, the thought that we have arrived at the hour prophesied by our Lord when He said, "And because iniquity has abounded, the charity of many shall grow cold" (Matt. 24:12).

If the faithful, burning with love for the suffering Christ, should meditate on all these considerations, it would be unthinkable that they should not expiate with greater zeal both their own and the faults of others, that they should not repair the honor of Christ, be filled with zeal for the eternal salvation of souls. Assuredly, we may adapt to our own age to describe it what the Apostle wrote, "When sin abounded, grace did more abound" (Rom. 5:20), for even though the sinfulness of man has greatly increased, by the grace of the Holy Ghost, there has also increased the number of the faithful who most gladly try to make satisfaction to the Divine Heart of Jesus for the numerous injuries heaped on Him. What is more, they joyfully offer themselves to Christ as victims for sin.

Anyone who has been considering in a spirit of love all that has been recalled to his mind up to this, if he has impressed these thoughts, as it were, upon the fleshy tablets of his heart, such a one assuredly cannot but abhor and flee all sin as the greatest of evils. He will also offer himself whole and entire to the will of God and will strive to repair the injured majesty of God by constant prayer, by voluntary penances, by patient suffering of all those ills which shall befall him; in a word, he will so organize his life that in all things it will be inspired by the spirit of reparation.

From this spirit of reparation there have been born many families of religious men and women, who, day and night, in tireless manner, have set before themselves the task of taking, in as far as that is possible, the place of the Angel who comforted Jesus in the garden. Likewise, certain pious associations, approved by the Holy See and enriched with indulgences, have as their ideal to make reparation for sin by means of certain practices of piety and of the virtues. And not to speak of all these holy works, we select but one for mention, namely, the frequent practice of making solemn reparation not only by individuals but often by whole parishes, dioceses, and even nations.

Venerable Brothers, just as the act of consecration, which began in a small way and afterward came into general use, achieved, by reason of our approval, the splendid purposes and ends desired, so we wish ardently that this devotion of reparation, which has already been introduced and is the pious custom of certain places, possess the seal of highest approval of our Apostolic authority, so that it likewise may come to be practised universally and in a most solemn manner by all Christian peoples. We establish, therefore, and we order that annually, on the Feast of the Sacred Heart, in all the churches of the world, there take place a solemn act of reparation (the same formula must be used by all and is the one attached to this Encyclical) to our most loving Redeemer, in order that we may, by this act, make reparation for our own sins and may repair the rights which have been violated of Christ, the King of Kings and our most loving Master.

Nor can we doubt, Venerable Brothers, that from this holy practice now re-established and extended to the whole Church We may expect many signal blessings, not only for individuals but for society itself, domestic and civil, since Christ Himself promised to St. Margaret Mary that " He would shower abundantly His grace upon those who rendered this honor to His Sacred Heart." Assuredly sinners " looking on him whom they pierced " (John 19: 37), stricken by the sorrow of the Church, detesting the injuries offered to the King of Kings " will return to themselves " (Isaias 46: 8), for they cannot become obstinate in sin in the presence of Him whom they have wounded "coming in the clouds of heaven" (Matt. 26: 64), for

then, too late and without hope, shall they "bewail themselves of Him" (Apoc. 1:7).

But the just will "be justified still and the holy will be justified still" (Apoc. 22:11). They will consecrate themselves with renewed ardor to the service of their King. Seeing Him so despised and so often attacked, seeing too that so many injuries are inflicted on Him, certainly their zeal for the salvation of souls will be increased when they hear the lament of the Divine Victim, "What profit is there in my blood?" (Psalms 29:10) and, at the same time, meditate upon the joy of the Sacred Heart "over the sinner who doth penance" (Luke 15:7).

We, before all other things, hope and greatly desire that the justice of God, which would have pardoned Sodom if only ten just had been found therein, shall be exercised with more mercy toward all mankind. The faithful, in union with Christ, the Mediator and our Head, will pray for and ask from God such mercy. May the Most Gracious Mother of God be propitious to these our wishes and to these our commands; she who gave us Christ the Redeemer, who watched over Him, and, at the foot of the Cross, offered Him a victim for our sins. She, too, by reason of her wondrous union with Him and of a most singular grace of God, became and is piously known as the Mother of Reparation. Confiding in her intercession with Jesus, "the one mediator of God and man" (I Tim. 2:5), who wished to associate His own Mother with Himself as the advocate of sinners, as the dispenser and mediatrix of grace, we impart from our heart, as augury of divine favors and proof of our fatherly love, to you, Venerable Brothers, and to all the flock confided to your care, the Apostolic Blessing.

Given at Rome, at St. Peter's, the ninth of May, 1928, the seventh year of our Pontificate.

PIUS XI.

Prayer—An Act of Reparation to the Sacred Heart of Jesus.

Sweet Saviour Jesus, whose boundless love for men is repaid with blackest ingratitude, so forgetful, so heedless, so scornful of Thy great goodness: behold us prostrate before Thy altar, seeking with special tribute of honor to atone for the sinful

indifference of men and for the outrages heaped from every side upon Thy most loving Heart.

And yet, mindful that we also more than once have been guilty of like unworthy deeds, we are stirred to deepest sorrow and therefore we beseech Thy mercy, first of all, upon ourselves. We are eager and resolved to make amends not only for our own transgressions but also for the sins of those who, straying far from the path of salvation, either will not follow Thee as shepherd and leader, or trampling under foot their baptismal vows have shaken off the easy yoke of Thy holy law.

We seek, O Lord, to atone for this wickedness in all its hideous forms. In particular we purpose to expiate immodesty and shamelessness in behavior and dress, the numberless snares that are laid for the corruption of innocent minds, the breaking of holy days, the horrible blasphemies uttered against Thee and Thy saints, the revilings flung at Thy Vicar on earth and at Thy priesthood, the slights which are put upon Thee in the very Sacrament of Thy divine love, the frightful sacrileges by which It is profaned, and lastly the wrongs that are publicly committed by nations in defying the authority and in violating the rights of the Church which Thou didst establish.

Would that with our blood we might wash away such awful crimes! The more earnestly, O Lord, as reparation to Thy divine honor, we offer Thee the selfsame satisfaction which once Thou didst offer on the Cross to Thy Father, and which daily is renewed upon the altar, beseeching Thee to receive it together with the expiations of Thy Virgin Mother, of all Thy Saints, and of all devout Christians. From the bottom of our hearts we promise, with the help of Thy grace to compensate as far as in us lies for our evil doing, for the sins of others and for our coldness and theirs toward Thee and Thy most generous love. This we purpose to do by unyielding firmness of faith, by pureness of life, by perfect observance of the Gospel law, above all, the precept of charity. We promise to hinder as best we can any further offences against Thee. We will bring, moreover, as many as possible into Thy holy fellowship.

Receive, we beseech Thee, Jesus most kind, through the intercession of Blessed Mary ever Virgin, Mother of Reparation, our willing homage of expiation. Grant us the gift of perseverance and through it keep us ever faithful to our duty and

to Thy service, so that we all may come at last to that blessed homeland where Thou together with the Father and the Holy Spirit livest and reignest God, for ever and ever. Amen.

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

COPY OF LETTER ADDRESSED TO ALL THE ORDINARIES OF THE UNITED STATES BY ORDER OF THE SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

The Sacred Congregation of Seminaries and Universities has informed me that Their Eminences, the Cardinals of the same Congregation, on the 24th of January, 1928, examined a General Report on the condition of Seminaries and seminary education in the United States, which Report I, after five years' residence in this country, had been asked to make to Their Eminences on orders from the Holy See.

His Eminence, the Cardinal Prefect of the aforenamed Sacred Congregation, has communicated to me the results of the deliberations of Their Eminences, which are as follows:

"Their Eminences appreciate full well the supreme importance which Catholic parish schools possess not only as regards a sane and safe education for youth, but also because these schools are the most fertile and favorable soil in which ecclesiastical vocations may be planted and reared.

"Their Eminences are greatly pleased with the continued growth exhibited by institutes of higher learning in the United States, institutions which merit so well of the Church. They wish to say a word of encouragement likewise in behalf of the manifold activities of the clergy both as regards their work of religious instruction of children on Sundays and their interest in those boys who assist at the functions of the sacred liturgy, from among whom they are in a position to help along many who manifest signs of a priestly vocation.

"Their Eminences desire more particularly to bestow special praise on those pastors who, inspired by an intelligent and practical zeal and often at great financial expense and many personal sacrifices, have established Catholic elementary schools in connexion with their parishes. At the same time Their Eminences appeal most earnestly to all Ordinaries that they do

not cease for an instant calling upon their priests, who are charged with the care of souls and who have not as yet founded parochial schools, to put forth even greater efforts to that end. By increasing their labors in this direction, by trust in the help of God and the generosity of the faithful—*quorum causa agitur*—these parish priests may thus more effectually assist the Church in her special duty of education (Canon 1379), and, at the same time, build up for themselves a most effective instrument for the success of their own ministry. In so doing they will likewise increase and perpetuate the fruits of their holy apostolate. Moreover, parish schools present the means of fully and in a most practical manner making concrete the dispositions of Canon 1353, which refers specifically to the subject of vocations for the priesthood.

"The Society for Developing Priestly Vocations (*Opera delle Vocazioni Ecclesiastiche*), so dear to the heart of our August Pontiff, Pius XI, now happily reigning (cf. Apostolic Letter *Officiorum omnium,* 1 August, 1922), is an organization necessary likewise for the United States where many Bishops, even up to the present times, have found themselves obliged to take in foreign priests in order to provide for the spiritual needs of their people. This Society should be established in every diocese. Their Eminences in this recommendation make their own the views of the Holy Father, and urge upon all Ordinaries this holy work. In this way the Bishops will very directly do their share in providing the means for continuing the mission upon earth of our Saviour, Jesus Christ.

"By priestly vocations we understand the vocations of those youths who give positive signs of desiring to embrace the priesthood or the religious state, and not the vocations of adults, which are to be looked upon as exceptional cases. Vocations to the priesthood must be sought out with loving care. This is one of the principal duties of parish priests (Canon 1353), and upon its fulfillment depend to a large extent the development and spread of the Catholic Religion in the United States.

"If vocations must be sought out with great solicitude, they must afterward be fostered with no less thoughtful diligence than watchfulness, both on the intellectual and on the spiritual and moral side, especially in Seminaries which have been established by the Church for that specific purpose.

"We understand that there exist in the United States over and above Seminaries properly so called, which are organized and governed according to the traditions and laws of the Church, other institutions known as Preparatory Seminaries. In many cases the students who frequent these Preparatory Seminaries attend school only during the day, spending the night at their parents' homes. Such students are required to observe special rules of conduct. Sometimes, especially if the Preparatory Seminary is located in a small city or town, it is also attended by students from outside the city who live with families approved by the authorities.

"Their Eminences, having in mind the lack of experience on the part of youth who are so easily led away by the bad example of others, believe firmly that the training of young men who aspire to the sanctity of the priesthood should be safeguarded more adequately than it can be under such circumstances. They, therefore, after mature deliberation have decided:

"1. That Preparatory Seminaries which now exist in smaller cities shall be changed by degrees into Minor Seminaries, where students reside both day and night under the watchful care of responsible Superiors.

"2. In the larger centers, likewise, the Preparatory Seminary shall be changed into a Minor Seminary.

"3. However, before any action is taken in the premises, Ordinaries should, though the medium of this Apostolic Delegation, refer each specific case to the Sacred Congregation of Seminaries and Universities.

"With reference to Seminaries in the strict sense of the word, Their Eminences wish again to call the attention of Ordinaries to certain prescriptions and directions of the Holy See which, since they are based on the very nature of such institutions, have as their purpose the realization of the principal object of the Seminary, namely, the spiritual, disciplinary, and intellectual formation of seminarians.

"Spiritual training does not consist merely in the acquisition of goodness and moral honesty; it embraces also all that group of virtues by means of which the priest ought to become a living image of our Saviour, Jesus Christ, to live His

divine life, to be an 'alter Christus,' and all this not only because the priest participates in the divine powers of Christ, but especially because he imitates the example which Christ has left us. Therefore, above everything else you must see to it that ' Christus formetur in iis, qui formando in ceteris Christo ipso muneris officio destinantur.'

" Moreover, Ordinaries should insist that the Rector and Spiritual Director of the Seminary, which positions must be confided only to persons of blameless morals and great prudence, regulate the order of Seminary life and fashion the souls of their students in such a way that they may be able daily to make progress along the paths of virtue. Now, it is not enough that the disciplinary rules of the Seminary be observed scrupulously, that the common religious exercises be attended by all, that conferences be given on spiritual subjects, or that students frequent the Sacraments. All this, of course, is necessary, as it is necessary to have professors adequately prepared to teach the various subjects. These matters, however, are presupposed in a well-organized and well-governed Seminary. What is just as important, and to this we call your special attention, is that in every Seminary there be one who will make it his special office to look after the spiritual formation of the students, a person who is both competent and a specialist in spiritual as the other professors are in their subjects. (Canon 1358)

" The Spiritual Director, since he must devote all his time to the things of God and of the soul, should never, for any reason whatsoever, interfere with the external discipline of the Seminary, neither should he occupy himself with tasks incompatible with his true work. His duty is to know the life and character of the seminarians so as to be able to give them prudent and safe advice regarding their vocation. Those who should not continue to the priesthood, because they have not been called, he will dissuade from their intention of becoming priests, but those who are true to their calling he will encourage —*fortiter* and *suaviter*—to ever greater efforts toward perfection. Both in private conversation and in conferences to the students, he should speak of the dignity, the office, and the duties of the priesthood of Christ. He should also treat such subjects as the examination of conscience and anything else

which will assist them to develop more fully their spiritual lives.

"It is, likewise, his duty not only to preach the need of prayer, but especially of mental prayer, and to teach students the method of practising such prayer. He should select for them a suitable meditation book which all will use when they make their meditation in common in the chapel. At this exercise, too, he should assist personally. It is understood that, from time to time, instead of the reading of the meditation he himself shall give an appropriate meditation to the seminarians. If the Spiritual Director follow these rules he will succeed in establishing the students in the habit of daily meditation. And he will make secure his own work in their souls, especially for the time after ordination when his seminarians are thrown out into the many occupations and distractions which surround the work of the sacred ministry in the United States.

"From what we have written it is easy to conclude that only a person of maturity and of adequate experience in the spiritual life, a 'homo Dei,' one who possesses all the priestly virtues and in whom are united to charity and prudence a comprehensive knowledge of ascetic and dogmatic theology, should be appointed to this most important and delicate position of Spiritual Director. And when such a capable person as we have described is found, if you desire that his work of guiding and stimulating seminarians in the way of Christian perfection bear copious and lasting fruit, he should not be removed from his position except it be for the most serious reasons.

"The Code of Canon Law prescribes that, besides extraordinary confessors, at least two other priests assist the Spiritual Director in hearing the confessions of seminarians. (Canons 1358, 1361) In a Seminary in charge of a Religious Order the office of confessor may be exercised by professors in service, provided, of course, they are approved confessors and have been appointed to this office by their own Superior and by the Ordinary. The mere fact that one is a professor is not sufficient title to empower him to hear the confessions of seminarians. He must be appointed specifically for this work and receive the approval above mentioned. In Seminaries conducted by the secular clergy, however, professors are only permitted to be extraordinary confessors.

"The general government of the Seminary, and, in a special manner, the training of students in the discipline of the Church, are the particular tasks of the Rector, in dependence always on the Ordinary. (Canon 1360) The Rector should so order all things that the different parts of the Seminary will work together in harmony to the attainment of its true and final purpose—the formation of priests according to the spirit of Jesus Christ. The spirit of charity should govern the Seminary in such a way that it will embrace everyone and everything, making of the institution one family of which the Rector is the father. This spirit of charity and of sacrifice, the Rector, together with the other superiors, and not only by word, but particularly by deed, should seek to impress on the hearts of the youths committed to their loving care.

"For the above reasons Their Eminences recommend strongly to all Ordinaries that they select for the office of Rector only such persons as possess the qualifications laid down in the Sacred Canons for this office (Canon 1360), and that they watch over with great care the work of the Rector so that it will meet all the demands of the high mission bestowed upon him.

"The harmonious interworking of all the parts of the Seminary certainly will result in the achievement of its true purposes. But to disturb this order there is only necessary that some part assume functions which do not belong to it. An organ which is itself necessary to the work of the organism can easily become an obstacle and impediment to the functioning of the whole. To cite one example: In some Seminaries an exaggerated importance is given to athletics, to the detriment of study and the work of spiritual formation.

"A reasonable amount of recreation is indispensable in a Seminary as a mere matter of relief, spiritual and mental, to students who grow tired under the burden of their studies, and, likewise, in order to assist them toward proper physical development. However, sports are a means, not an end in themselves, and therefore ought to be chosen not only with this idea in mind, but also with due consideration for the special nature and general purpose of the Seminary itself, which has not been established to turn out athletes who are able to exhibit their skill and prowess before the public on the athletic field.

Rather, the purpose of the Seminary is to turn out athletes who will fight bravely the battles of the Lord.

" Certainly, personal cleanliness and care of the body are praiseworthy, and this for easily understood reasons of hygiene. However, even this care of the body should always be circumscribed by such precautions as Christian modesty demands, precautions which unfortunately the world often pays little attention to; for which reason the Church disapproves and condemns such practices.

" Assuredly, knowledge is a necessary part of the equipment of every priest in order that he may exercise with fruit his ministry. It is extremely important for those priests who live in a country where the Church must live and grow in the very midst of hostile sects. Now the sciences in which the Catholic priest ought to be well grounded are the Sacred Sciences. The Sacred Sciences beget in us a knowledge of the deposit of the Faith which is contained in the inspired books of Sacred Scripture and in the traditions handed down by the Fathers of the Church. The whole deposit of the Faith, sacred in truth to us, and presented in an orderly and scientific manner, is what must be taught students who frequent the theological courses of the Seminary.

" Assuredly, there is no one who is ignorant of the fact that a large part of this deposit of the Faith has come down and that practically all of it is taught us, according to the scientific methods of the Schools, in the Latin language. In Latin are performed the liturgical services and in Latin the canonical prayers of the Church are recited. Moreover, the legislation of the Church and the documents which possess ecumenical authority are all transmitted to us in the same language. For these reasons our reigning Pontiff, Pope Pius XI, in his Apostolic Letter already cited (*Officiorum omnium*) called the Latin language the ' Catholic language,' and ascribed to a special disposition of Divine Providence the fact that by means of this tongue ' magnum vinculum unitatis, " quae Ecclesiae Matris sunt, (doctiores christifideles ex omni gente) altius cognoscerent et cum Ecclesiae capite arctius cohaererent ".' From this assuredly follows a special obligation for the clergy to study Latin with a peculiar zeal. Moreover, ignorance of Latin can only be regarded as a sign of languishing love for the Church itself.

"Moreover, the Holy Father has commanded: 'Quare—quod ipsum in Jure Canonico cautum est—in litterarum ludis, ubi spes sacri ordinis adolescunt, accuratissime sermone latino volumus alumnos institui, hanc etiam ob causam, ne deinde, cum ad maiores disciplinas accesserint, *quae latine utique et tradendae et percipiendae sunt,* fiat ut, prae sermonis inscitia, plenam doctrinarum intelligentiam assequi non possint, nedum se exercere scholasticis illis disputationibus, quibus egregie iuvenum acuuntur ingenia ad defensionem veritatis.'

"Their Eminences, members of this Sacred Congregation, in their desire to give practical application to the wise dispositions of the Holy Father in this important matter, have ordered that—

> "I. In the literary courses of the Seminary the Latin language be regarded as the most important element, and that it have precedence over every other subject. Moreover, the course in Latin must not be purely theoretical. By oral and written exercises, by competitions and like practical means, the aim of such course should be, as the Holy Father points out in the Letter just quoted, 'ut scientia et usu percepta habeatur.'
>
> "II. Students must not be admitted to the study of philosophy and theology who do not possess a sufficient mastery of the Latin language. If students transfer from another institution, they must be given an examination in order to ascertain how much Latin they know. A compulsory special course in Latin must be conducted for all who are found not to possess a working knowledge of that language.

"Their Eminences desire that where such subjects as philosophy and theology are concerned, a precise and exact observance of the regulations as laid down in Canon Law (Canons 1365, 1366) concerning the number, length, the method of teaching, and the subject-matter of these courses be observed. What is more, conformable to what has just been prescribed, they insist that the lectures on philosophy, theology, and canon law, as well as the recitations in the same subjects, be held in the Latin language. All examinations, and especially those which students are required to take before being admitted to Sacred Orders, must be held in Latin.

"The study of canon law should be given a more important place in the curriculum of the Seminary than it has held up to date. A knowledge of canon law is of daily use in the priests' ministry and is of especial value in the government of dioceses. Therefore, it would be most opportune if Ordinaries, in conformity with the prescriptions of Canon 1366, confide the teaching of canon law to a professor who has taken his academic degree in the subject at a university approved by the Holy See. This professor might also assist the Bishop in the capacity of legal consultor in diocesan matters.

"However, the level of culture which the priest should attain can never reach the high plane of his sacred ministry if professors who must bring such culture by word, example, and encouragement to their students do not themselves possess those gifts of mind, love for study, and ability to teach which will prepare them adequately for the function of teacher, or if, perchance, they are not imbued with that consideration for others which lies at the foundation of their sacred mission.

"Therefore, in order that Seminary professors in the fulfillment of their duties should not be unduly preoccupied by distractions of an economic nature and should be able to obtain the means necessary to develop and perfect themselves in their chosen fields of study, Their Eminences ask the Ordinaries to consider whether it would not be opportune to establish for the professoriate of their Seminaries a suitable and progressively increasing scale of salaries, so that the salary given will assure to each professor the means necessary to live with dignity as he should, and will permit him to lay aside something in case of sickness or of old age when he will no longer be able physically to continue his professorial work. The improvements in the economic situation, together with such other provisions for his betterment as the affectionate concern of the Bishops will surely prompt them to devise—especially in behalf of the more deserving members of the staff—will avail beyond doubt to secure for the faculty higher standing and respect, both among their brother clergy and the laity. Thereby also their work itself will become more efficient. To the Bishops, too, there will be presented greater opportunities for finding better equipped professors than have been possible heretofore.

"All of the above prescriptions and recommendations of Their Eminences were approved and confirmed by His Holiness in an audience which he granted on 25 January, 1928, to the Secretary of the Sacred Congregation of Seminaries and Universities."

In communicating the above to you, I feel certain that you will do all in your power to put into effect each and every recommendation and command of the Sacred Congregation and this in so far as the needs of the diocese, over which you have been set by Divine Providence and the gracious favor of the Holy See who have confided it to your pastoral care, make possible. These prescriptions of the Holy See, it goes without saying, should assume a large place especially in any plans for diocesan and provincial synods which are to be held, according to the Code of Canon Law, at certain prescribed times.

May the apostolic labors of Our Holy Father cause to flourish and increase ever more both the spirit of piety which is the foundation stone of an effective ministry of the priesthood and the love of science which makes our apostolate so useful and acceptable.

With best wishes and in union of prayers,

Sincerely yours in Christ,

✠ P. FUMASONI-BIONDI, ABP. OF DIOCLEA,
APOSTOLIC DELEGATE.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER OF POPE PIUS XI entitled *Miserentissimus Redemptor,* on the reparation due to the Sacred Heart of Jesus from mankind.

APOSTOLIC DELEGATION OF THE UNITED STATES communicates a letter addressed to all the Ordinaries of the United States by order of the Sacred Congregation for Seminaries and Universities.

MARYKNOLL MISSION LETTERS.

AMONG CHINESE MOUNTAINEERS

A brief encounter I am having with our Chinese mountaineers is disappointing. Like most dwellers in the sparsely settled country, they are stolid, slow-moving, inapt at showing feeling. I am visiting in the frontiers between Kiangsi, Fukien and our own Kwangtung, among Christians at Tung Siac who have not received a white man in ten years. A further disadvantage is that the three priests who were here last were Chinese, and my halting tongue contrasts unfavorably with their fluency. Then, the French missioner who had been here and who had built up this mission is also a distinguished linguist, the compiler of two dictionaries of the Hakka dialect, so that it is a new experience for these simple souls to meet anyone who cannot speak their language well.

But the disappointment is mostly on their side, not mine, and perhaps it is not as keen as I should think it. With the experience of other missions to guide me, I could still gauge them by their actions and in this case actions speak louder than words. They betrayed themselves a dozen times without reflecting and showed a solid faith and real valuation of the presence of a priest.

I had sent on a letter well in advance announcing my coming, but, as it depended on chance bearers from one market-town to another, it did not arrive on time. I found the mission deserted and the priest's quarters locked. It was toward evening after twenty-three miles of a rainy trip and our dinner had been sketchy. The caretaker was shopping in the nearest town, five miles distant, and the keys were hidden till his return. But his thoughtful wife put the kettle on and killed a chicken; so no time was wasted. Meantime a Catholic boy cheerfully made the ten-mile journey to fetch the keys.

Usually on mission trips the priest is well received by an expectant group, so my introduction to these parts was not "according to Hoyle". Yet constant practice in the art of thoughtfulness never finds them really unprepared. It is a source of wonderment to me how ingrained is politeness in the Chinese nature. It would take us far afield to cite many incidents to demonstrate my meaning, and perhaps the squalor of their dwellings leads one to expect little. But to have fresh tea served on a moment's notice, before I have really time to settle in my chair, and a basin of steaming water to freshen up, and a pipe and tobacco and a lighted taper at my elbow, often before ten words are spoken, is the thoughtful ritual that the most ignorant of Chinese naturally performs. At home in my own dwelling I often sit and smoke for several minutes before thinking to offer a cigarette to visitors, while fresh tea and hot water are beyond me unless I keep a fire going all day long; yet somehow the poorest Chinese manages to do it.

When the caretaker came it was dark and almost time for bed, after a light supper. The rooms were in good condition, cleaner than I had expected and the bed was got ready, — but sleep didn't come. I had amassed a collection of fleas on the way and they make uneasy bedfellows. It is a new experience in my Chinese life. In the Kingmoon Mission we had mosquitoes galore, but they are not strangers to a New Yorker; besides, the netting on your bed gives you a truce with them. But the pest up here is more persistent and less stupid and the open season is from January to December. These animals are apparently misnamed, for in the mountains where the houses are separated and few, and consequently dogs are scarcer, the flea holds sway.

But these are incidentals that supply variety to life and can have their importance in giving us involuntary penances, which otherwise might be shirked, for missioners are naturally as lazy as anyone else.

Daybreak showed the graceful lines of a well-built chapel, with stone walls and columns that will stand for many years. It is the most solid and artistic of our chapels in this Kaying Mission, with its setting high on a hill surrounded by mountains and near a strong waterfall that leaps the rocks. The hills are thickly wooded and the sharp incline gives a vista of many miles extent. The dawn is obscured by clouds that nestle for the night on the hilltops, but the evenings are cool and clear and the air at all times is bracing. It is a mountain mission.

Its drawback is solitude and the fewness of Catholics, but the latter is remediable and the former, to certain natures, is inviting. Hardly a score of Christians are near enough to come to daily Mass and there are only several hundred all told within a radius of ten miles; but the prospects of conversions are good among these simpler people and, in the meantime, less priestly work is positively an advantage.

The more leisure a missioner has during his first three or four years, the more he can do later, and our danger in taking over this Mission is just that of having had to jump too early into harness. "Unless the seed die, it cannot bring forth fruit," is true in the sense that it takes several years to put on the "new man" required for efficient work. The years of readjustment had better come at the start and, though the temptation is attractive toward immediate work, the better missioner is the one who is equipped. The sitting still to learn the alpha, if not the omega, of Chinese is a trial and, like higher education, its value is often indirect and apparently incidental. When one can talk the language passably well, it is hard to concede that there is much more to learn. The character of the people and the way to approach them, their local customs and idioms, especially their idiosyncrasies — these play an important part in the missioner's life and demand his attention. Even though the missioner be as parochial in his outlook as his Christians themselves, still his equipment must be thorough, and, if he is to rise above them in visioning

and planning for the conversion of his pagan parishioners, he still more needs a good foundation. So the future missioner of Tung Siac, no matter how lonesome he may feel, withdrawn from bustling life, is to be envied his solitude.

It took several days to get word around that a priest was present and then, in twos and threes, the Christians quietly came in. I had a chance to study them as we chatted, for the sole lamp on the property was in my room and they gathered there for hours in the evenings. They differ somewhat from others I have dealt with; their living is relatively easy, not because of wealth, but because of the poverty of this soil. They cannot overwork themselves, as the fields are few, so they are content with bare necessities and take life quietly.

It is hard to tell you in so many words how they live; American necessities are luxuries over here, by far beyond even city dwellers, while these mountaineers are enjoying life on still less. The nearest town is five miles away and market day comes but twice a week, on which day meat can be bought. Kerosene, of such common use in China, is somewhat of a luxury here; my alarm clock and torchlight were novelties. But I noticed clear eyes, a robust physique and even a trace of pink in their cheeks; they have not the languor of an urbanized people.

The anti-foreign feeling has not found its way up these mountains, possibly because there are no foreigners here, and my passing through their towns was uneventful. An inn where we stopped for dinner gave the local do-nothings a chance to eye me for a half hour. They paid me a compliment as I sat through the ordeal (and it is still embarrassing to be solemnly stared at by a crowd). After the inevitable questioning as to my destination and occupation and the expression of their pleasure that a priest was present in these parts (though they were all pagans and I do not see yet why they want a priest), one looked me over and then asked: "Are you a Chinese, or a foreigner?" When I said "foreigner", the word was taken up and passed around and all present renewed their gazing, and I realized I was in the land of simple folk who had rarely seen a white man.

This section will be a delightful resort for us when tired by the summer heat of the valleys; several of our missions, as

well as the Centre, are tantalizingly shut in by mountains that merely look cool, but prevent the winds from reaching us. Tung Siac is set on a hill and the cool nights rest our seamy faces, puckered by the heat of the day. The pastor will have to be a hospitable chap and somewhat of a genius, to make welcome for us when the butcher and baker are miles away. But his Christians will do their best to supply his wants, and their native kindness of heart will make up the balance.

FRANCIS X. FORD, A.F.M.

Kaying Mission, China

THE LAWFULNESS OF A MARRIAGE.

Qu. The reply in THE ECCLESIASTICAL REVIEW for December 1927, page 649, under the caption "Domicile for a Valid Marriage", is misleading. True, both parties had a month's residence in the parish at the seashore. That in itself does not make the marriage lawful. If the party making the inquiry is correct in his assertion that the priest at the summer resort married them "without a word to the pastor of either groom or bride", then the marriage was unlawful. For granted that a dispensation from the banns, etc., had been obtained, no just cause can be assigned for the absence of all records in the case, as for instance the baptismal records of the parties. With telephones and telegraphs all over the country, no valid excuse can be given for the neglect of demanding the baptismal records of parties to be married away from the place of their baptism.

And what shall you say of a pastor who, upon being reminded of the necessity of having the banns published in the place where the groom was born and raised, and of obtaining his baptismal certificate, replies: "I knew that the notices (*notitiae*) of a marriage had to be sent to the place of baptism, but it is news to me that I have an obligation to write to you for anything else," etc.?

EUGENE SPIESS, O.S.B.

Resp. The reply to which our correspondent here takes exception was not misleading. On the face of the question the inquirer desired information regarding only the one point whether the pastor in whose parish one or both parties had a month's residence could lawfully assist at their marriage on the strength of canon 1097, n. 2, or whether notwithstanding their month's residence in his parish he still needed the permission of that pastor in whose parish [the girl and] her

parents have their domicile, as laid down in canon 1097, n. 3. Viewed in this light the question is answered correctly and completely: namely, the pastor of the place where in this case both parties had a month's residence could lawfully assist at their marriage without obtaining any further permission.

Our reply did not mean to insinuate that the other requirements for the lawful celebration of marriage may simply be ignored. Although the month's residence of the parties in a parish gives the local pastor the right to assist at their marriage, it does not exempt him from faithfully fulfilling all those requirements which the Code lays down for establishing the freedom of the parties to contract marriage. And since the question has been raised by our correspondent, we take this occasion to unite with him in deploring the fact that some pastors make light of the various obligations imposed upon them by the Code before they assist lawfully at a marriage.

The mere fact that the parties desire to hasten their marriage is hardly sufficient reason for dispensing from the publication of the banns in the several places prescribed by canon 1023. But granted that a dispensation from their publication is properly obtained, there still remains the obligation of making the investigation as to the *status liber* of the parties as demanded by canons 1019 and 1020. Nay, more; in view of the fact that the most practical means of detecting impediments have been dispensed with, even greater care ought to be devoted to this investigation.

Then there is the necessity of obtaining the baptismal certificates, not only of the Catholic parties to a marriage but also of the non-Catholic party to a marriage with the impediment of mixed religion. The mere statement of the non-Catholic that he was baptized in this or that sect does not suffice to fulfill the precept of canon 1021 §1.

Finally, canon 1030 strictly forbids the pastor to proceed to the marriage before he has received all the necessary documents, among which several may be required for each of the preceding points.

We cannot, however, agree with what our correspondent says about employing the telephone or the telegraph in order to expedite the investigation before marriage. Their use obliges one almost always to be very concise. This brevity may very

easily occasion serious mistakes which will endanger the value of such reports. Furthermore, frequently and especially in smaller towns those means of communication are not safe against intrusion and by using them a pastor may run the risk of violating a professional secret. These are no doubt some of the reasons why the Holy See ordinarily will not accept any petition by wire, and desires that the same rule obtain in the diocesan curia and that pastors, too, conform to it.[1]

Neither should a pastor lend a too ready ear to a request for a hasty marriage. Often such marriages are ill-advised and not infrequently very plausible pretexts for haste are presented merely in order to defeat the very purpose of the prescribed investigation; for the parties or, more likely, one of them knows too well that a careful investigation may frustrate well-laid but unholy schemes for an invalid and bigamous marriage. Those who would excuse their neglect of the investigation of the *status liber* of the parties, their failing to require the baptismal certificates and their omitting the publication of the banns, by pointing to the danger of a marriage before a minister or a justice of the peace which they would avert by their course, might profitably ponder what the Congregation of the Sacraments has to say concerning just that excuse in a very similar connexion. In an instruction of 4 July, 1921, that Congregation urges local Ordinaries to remind pastors of their duty to make faithfully the prescribed investigation regarding the freedom of the parties about to contract marriage and always to demand a certificate of their baptism if this was conferred in another parish. Right here the Sacred Congregation adds that "*not even under the pretext and with the intention of turning the faithful away from a shameful concubinage or of preventing the scandal of a so-called civil marriage*" is it lawful to omit the faithful observance of those duties.[2]

What, then, can be said of a pastor who, as our correspondent adds, had to admit that "It is news to me that I have an

[1] Litt. encycl. Secret. Status, 10 December, 1891—*Collectanea S.C.P.F.*, 2. ed. (Rome, 1907), n. 1775.

[2] *Acta Apostolicae Sedis*, XIII (1921), 348-349. See also a very similar instruction of the same Congregation of 6 March, 1911—*op. cit.*, III (1911), 102-103.

obligation to write to you for anything else" besides sending the notice of the marriage to the place of either party's baptism? Notwithstanding its concise wording, the Code is very explicit as to what a pastor must observe both before and after assisting at a marriage. Every text book of moral theology and every manual of pastoral theology, whether written before or since the publication of the Code, dilate upon those obligations of a pastor. With those duties forced upon his attention on all sides surely no pastor can be excused for his ignorance of obligations that are so ordinary.

BENEDICTION TWICE A DAY IN SAME CHURCH.

Qu. Is there any special permission required to have Benediction of the Blessed Sacrament twice on the same day and in the same church, e. g. after last Mass and also in the evening?

Resp. The Code (c. 1274) distinguishes between private exposition and public exposition. The former may be given at any time even without the permission of the Ordinary; public exposition, i.e. with the ostensorium, can only be given with permission. The Code gives permission for public exposition twice a day on the feast of Corpus Christi and during the octave. At other times permission should be secured from the Ordinary, who may grant it for reasons that are sufficient, and particularly for those that are of a public nature. The Ordinary may also grant permission for Benediction to be given several times during the day in the same church (*Decr. Auth.* 3448).

The Second Council of Baltimore specified the days on which Benediction may be given (375). This list has been added to by diocesan synods, but the custom seems to exist in many dioceses of giving Benediction at various times without the express permission of the Ordinary. When consulted on this subject, the Congregation of Rites replied that where there is no danger of abuse, the Ordinary may permit this usage to continue (N. 3394). As a modern authority Vermeersch-Creusen may be cited: "Sufficit tamen tacitus consensus qualis consuetis expositionibus suffragari potest" (II, 599). Practically speaking, this means that the Ordinary implicitly grants permission for Benediction whenever the reason appears

sufficient to the parish priest. During the Lenten season Benediction is given in many parishes on Sunday, on Tuesday evening for the Sodality, on Wednesday evening at the devotions, on Friday evenings after the Stations of the Cross. The Council of Baltimore allows Benediction during Lent only twice a week. Permission for Benediction on the other days may be safely presumed, since it is in harmony with the legislation of the Church to give public Benediction whenever there is a large assembly of the faithful.

In a large parish, it may seem advisable to give Benediction twice in the same day, in order to foster devotion to the Holy Eucharist in different sections of the congregation. Express permission for this may be found in the statutes of some dioceses. As it is not usual that Benediction be given twice in the day, permission for this is not easily presumed. A pastor who desires to establish this custom in his parish has an alternative: he may give private Benediction on one occasion and public Benediction on the other, or he may apply to the Ordinary for permission to give Benediction twice on the same day.

Some have thought that the permission is necessary only for a prolonged exposition and is not necessary for the Benediction of the Blessed Sacrament which usually follows our devotions. The Commission on the Code however has declared that the simple Benediction service, if given with the ostensorium, comes under the heading of exposition (c. 1274), and cannot thus be given without the Ordinary's permission.

CONDITION FOR OBTAINING THE LICENTIATE OF THEOLOGY.

Qu. A student who has taken his course of philosophy at one of our national universities (Yale), applies for admission to the department of theology in the diocesan seminary, with a view of obtaining the licentiate at the end of his course. Must he undergo a separate examination in Scholastic philosophy as taught in the seminary, before he can enter the class of theology? He is well versed in Latin and Greek and has read the history of philosophy while attending lectures in that department at Yale University.

Resp. The study of Catholic theology cannot be properly undertaken without a thorough knowledge of Scholastic philosophy. This is not acquired ordinarily by the current philosophical courses at secular institutions. These deal with the

opinions of different schools of so-called philosophy, rather than with a fixed system of principles such as the Scholastic curriculum of our seminaries pursues. These principles are fundamental. They include the laws of logic, metaphysics and ethics upon which theological truth is built. Hence the bestowal of the licentiate and doctorate in theology demands a positive knowledge of Scholastic philosophy as a condition *sine qua non*. This is part of church law, as declared in a decision of the S. Congregation *De Seminariis et Studiorum Universitatibus* (29 April, 1927): "Theologiae ac Juris Laurea nullus in posterum donetur qui statum curriculum in scholastica Philosophia antea non elaboraverit. Quod si donetur inaniter donatus esto."

FORM AND MATTER OF BAPTISM.

Qu. Is a baptism valid if the name of the infant is not pronounced. On one occasion I poured the water and said the words "Ego te baptizo". Adverting to my mistake I repeated the form with the name, but I am doubtful as to whether or not I poured the water again. I do not recall that I added the words "in nomine Patris" etc. Was the baptism valid? Have I any obligation in the circumstances?

In baptizing a child of three years which was extremely restless I pronounced the form and poured the water on the head. I doubted whether or not it penetrated the heavy hair of the child and repeated the Sacrament conditionally, pouring water on the forehead. Was the baptism valid?

Resp. Both baptisms were valid in the first instance. No further obligation whatsoever remains.

DOES LENT FORBID GOING TO THEATRE?

Qu. X, a pastor in charge of souls, admonishes his people to abstain from shows and entertainments during Lent. One evening in Lent he goes to the movies himself. His neighboring priest tells him that he is guilty of a grave sin of scandal.

1. Are people bound to abstain from all shows and entertainments during Lent, under pain of sin?
2. Did Pastor X sin gravely by going to the show in Lent?

Resp. 1. The law of Lent is a law of fasting and abstinence *only*. If anything else is imposed under pain of sin, it is by diocesan authority. Nothing is imposed under pain of sin by

way of compensation even for those who are dispensed from the common law. Much else is counselled.

2. If Father X *truly* and *merely counselled,* he did wisely and well, pastorally. If he put it too strong or was misunderstood, his example doubtless set people right (if they took him seriously). Of course there is always the possibility of *scandalum pusillorum.*

CAN A CLERIC SERVE AS SUBDEACON?

Qu. Can a seminarian not yet elevated to sacred orders act as subdeacon at High Mass? If so, can he fulfill the subdeacon's office without restriction provided he does not wear the maniple?

Resp. This question, asked many times, has been definitely answered by the Sacred Congregation of Rites (4181; 14 March 1906). According to that ruling, when a subdeacon is not available, a cleric in minor orders, or at least one who has received the tonsure, may, with the permission of superiors (at least presumed) be substituted to act as subdeacon. He may wear all of the subdeacon's vestments, except the maniple, and perform all the functions of the subdeacon with the exception of the following: (1) before the Offertory, after he has carried the chalice to the altar, he must not wipe the chalice. nor must he pour the water into it; these two actions are done by the deacon; (2) he must not touch the chalice during Mass until it has been purified, nor must he uncover or cover it with the pall; (3) after the priest has taken the ablutions. the cleric acting as subdeacon must not purify the chalice; the priest himself should do it; but, after the chalice has been purified, the cleric may cover it as usual and carry it back to the credence table.

CATHOLICS AND THE MOVEMENT FOR CHURCH REUNION.

Qu. Is a Catholic reporter at liberty to take active part in promoting the so-called "Union of Christian Churches" among Protestants in order to present the attitude of the Catholic Church in the paper for which he writes?

Resp. The Catholic Church represents essentially a union as Christ, its Founder, wished it, in devotion, sacramental institution, and hierarchical government. To discuss uniting with those who protest against her claims implies at least

partial abandonment of her right to the Divine commission to teach and bring others to join her fold. She cannot unite with those who protest against any of her fundamental doctrines. There is moreover definite legislation on this point in a decision of the S. C. of the Holy Office (8 July, 1927).

RECENTLY CANONIZED SAINTS IN THE ROMAN MARTYROLOGY.

Qu. We have been in the habit of reading the Roman Martyrology daily at dinner in our community. The edition used is that of Dessain, 1913. Here and there additions are noted, but we miss the names of the Curé of Ars, Père Vianney, and also the Little Flower. These have been canonized. Are they to be entered in the *Elogia Martyrologii Romani?*

Resp. Yes. Under date of 26 January of last year (1927) the following additions were ordered by the S. Congregation of Rites to be entered in the Roman Martyrology:

25 May: St. Magdalen Sophia Barat, V., Foundress of the Religious of the Sacred Heart of Jesus.

16 July: St. Mary Magdalen Postel, V., Foundress of the Sisters of Mercy of Christian Schools.

4 August: St. John Baptist Mary Vianney, C. non Pon. "In vico Ars, dioecesis Belliciensis, in Gallia, Sancti Ioannis Baptistae Mariae Vianney, Confessoris qui in parochiali munere obeundo exstitit insignis."

19 August: St. John Eudes, C., Missionary Apostolic, Founder of the Congregation of Priests of Jesus and Mary, and of the Sisters of Our Lady of Charity.

19 August: S. Sebaldus of Nuremberg, C.

30 September: S. Teresa of the Child Jesus, V. "Lexovii in Gallia, S. Teresia a Jesu Infante, ex Ordine Carmelitarum Excalceatorum, quam vitae innocentia et simplicitate clarissimam Pius Undecimus Pontifex Maximus Sanctarum Virginum Albo adscripsit."

The same Saint is mentioned again on

3 October at the end, with the rubric: "Sanctae Teresiae a Jesu Infante, Virginis, Ordinis Carmelitarum Excalceatorum, de qua pridie Kalendas Octobris."

(Cf. *Acta Apostolicae Sedis,* Vol. XIX, pp. 154-155.)

Criticisms and Notes

THE PRIEST AND SAINT PAUL. By the Rev. Otto Cohausz, S.J. Translated from the German by the Rev. Laurence P. Emery, M.A. Benziger Brothers: New York. Pp. 311.

PRIESTLY ZEAL AND VIRTUE. By the late Very Rev. Msgr. J. L. J. Kirlin. With Preface by the Right Rev. Francis C. Kelley, D.D., LL.D., Bishop of Oklahoma. Benziger Brothers, New York. Pp. 179.

There is no dearth of books treating of the priesthood. Most of them follow the life of Christ, and rightly so, for our Blessed Lord, the Eternal High Priest, has always been and will ever be the first model for all good priests. Still, since Christ has been so successfully followed by priests of past ages, we should not let all that treasure of sacerdotal sanctification go to waste, as it were, and fail to avail ourselves of its helpful influence. Indeed we may at times feel a temptation of discouragement at the sight of the divine perfection of our Supreme High Priest; but the study of the lives of those who have faithfully followed Him is highly encouraging, for if others have done the work so well, why should we not also attempt it? Moreover, those who have gone before us have left us a method of imitation, and their lives and writings have blazed the path for us.

Father Cohausz presents to ecclesiastical readers one of these great pioneers of Christian priestly life, St. Paul, who was so conscious of being Christ's follower that he could say, "Christ liveth in me", and "Be ye followers of me as I also am of Christ". No priestly life was richer in deeds, struggles, virtues and success or produced more elevating and fruitful results than St. Paul's. It is his life that Fr. Cohausz studies for us in a series of thirteen meditations on the Saint's Epistles. These studies were first given as discourses at monthly recollections of the clergy. According to the author's intention, they are offered for further meditation, "for every word of the Saint contains more than one thought"; each one develops with the help of the doctrine and example of St. Paul himself, one phrase chosen from his Epistles—"A Vessel of Election", "An Apostle of Jesus Christ", "A Man of God", etc. The exegesis is simple, lucid and spiritual; the object lesson is evident. St. Paul remains before the reader as the model before the artist, and, as the pages of the book are eagerly turned, for the volume is really fascinating, the priestly figure of the great Apostle appears in all its glorious aspects, a pattern indeed of sacerdotal life, of union with Christ, of zeal for God's cause, of consuming devotion to his brethren. Priests who

have not the facility of enjoying the original will be genuinely grateful to Fr. Emery for so excellently producing an English edition of this work, which will prove suitable either for spiritual reading and self-examination or as a study of the great Doctor of the Gentiles in action.

The same idea prompted the late Monsignor Kirlin to offer us in St. Jean Baptiste Vianney, Curé of Ars, a practical model of "Priestly Virtue and Zeal". The author's untimely death left the little book unfinished, but priests will be grateful to the Bishop of Oklahoma for editing and presenting it to the readers in a convenient and attractive form. The plan followed is simple: it consists in giving in a succinct form in the successive chapters phases of the Saint's life, each followed by a practical lesson as to how a priest can translate into his own life the teaching supplied by that of the saintly Curé, so that, despite the different circumstances of time and environment, a modern American priest may emulate the practical virtues of the "Patron of Parish Priests". The work is excellently fitted for spiritual reading, meditation or self-examination, and all who have had the opportunity of enjoying the other productions of Mgr. Kirlin's pen will find in these posthumous pages the same qualities of simple, limpid and elegant English which add so much to the usefulness of a spiritual book.

LEGISLATION ON THE SACRAMENTS IN THE NEW CODE OF CANON LAW. Lib. III, Can. 726-1011, 1144-1153. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California; Professor of Moral Theology and Canon Law. Longmans, Green and Company, New York and London. 1928.

Under this title Dr. Ayrinhac contributes another valuable work to our steadily increasing collection of canonical treatises in English. The author here treats the Sacramentals and all the Sacraments except Matrimony, to which he has devoted an already well-known separate volume. He follows the same method and form with which we have become familiar in his earlier works, giving the historical development of each law before the canonical commentary proper.

The aim of the author, as he states in the preface, is to state the law of the Code as clearly as possible. In this he succeeds admirably. Indeed he has done more, for he brings the law down to its everyday practical application by including the provisions of the Baltimore Councils, when these bear upon the subject being treated.

Thus a complete statement of the law of the Church on the Sacraments as applied in this country is given in a clear and concise manner. The book thereby becomes an extremely valuable and handy volume of reference for the busy priest daily engaged in the administration of the Sacraments.

For the deeper student of canon law, the historical sketch of the development of the present law gives the treatise added value, for not only does this bring out clearly the changes in the legislation but aids materially in discovering the correct interpretation of the present law. It is to be regretted, however, that the commentary of the distinguished author on the present law is so brief. This, however, is a fault common to almost all of our commentaries in English. No doubt it is due to the fear of confusing the reader by the intrusion of small details which are disputed, thereby frustrating the aim of the author to state the law as clearly as possible.

It is no easy task to express in English the accurate meaning of canonical terms and phrases which in Latin convey pithily and concisely a very definite meaning. In this task the author also succeeds commendably, but at times the fear of overburdening his English sentence seems to have led him to the verge of ambiguity; for instance, it might be possible to construe his phraseology in one place (N. 164) to mean that anyone having ordinary jurisdiction to hear confessions may delegate it. That this is not the author's contention is made clear, however, in other places. Another statement which might be misconstrued is that "Jurisdiction from the local Ordinary would not be needed, therefore, for a Franciscan to absolve a Dominican" (N. 168). Taken in its context, this statement is true, but for clarity sake it would seem better to append some such phrase as "provided he had received jurisdiction from the competent religious Superior of the penitent". Finally, another statement which seems slightly inaccurate is that "Any confessor, whether secular or religious, who possesses ordinary or delegated jurisdiction in a certain place, can absolve validly any penitent who comes to his tribunal", etc. (N. 175). All doubt as to the author's meaning could be removed if the passage was made to read, "Any confessor, whether secular or religious, who possesses ordinary jurisdiction or jurisdiction delegated by the local Ordinary in a certain place", etc., because a priest possessed of jurisdiction delegated by a religious Superior could not validly absolve secular penitents except those mentioned in Canon 514.

These are small points indeed and their insignificance fades into microscopic nothingness when compared to the commendable qualities of the treatise.

INSTITUTIONES MORALES ALPHONSIANAE. Edited by Clement Marc and F. H. Gestermann. Eighteenth edition. Two volumes; 1779 octavo pages; Lyons and Paris.

The authority and extensive use accorded to this embodiment of the moral teaching of St. Alphonsus is sufficiently indicated by the number of editions through which it has gone. The original version was composed by Father Marc and later revised and enlarged by his brother Redemptorist, Father Gestermann. In the present edition the new matter consists mainly of recent responses by the Roman Congregations and the revisions of the text which these have made necessary.

As the number of pages (1779) would suggest, the work is one of the most comprehensive current manuals of moral theology. The question whether the space has been properly distributed among the various topics is one that will necessarily receive various answers. No less than forty-four pages are devoted to the methods of resolving practical doubt. This is almost three times the amount of space given by Tanquerey to that subject. Probably the majority of professors and students will agree that it is three times too much. Of the forty-four pages allotted to this subject, seventeen are occupied with a defence of the system of Aequi-Probabilism. In view of the family interest of the Redemptorists in this system, this long discussion is explicable, even though it may not be of great interest to the average student.

On the other hand, not enough attention is given to modern questions of a practical nature. The treatment of civil law occupies less than two pages. Tanquerey's manual gives to this subject five times that space. Almsgiving gets four pages, the same amount as in Tanquerey, but the latter presents fourteen pages additional on the "Social Works of Charity". Every one of these pages is very useful, if not necessary, to the training of priests in our time. The discussion of Just Price in the work before us is neither worse nor better than that found in the average manual. They are all inadequate, inasmuch as they assume that the *pretium vulgare,* or current price, has the same meaning and is determined by the same forces to-day as in the Middle Ages. Whereas it was then determined by custom and by the ethical judgment of competent persons, the *communis aestimatio,* in our time the current price is determined entirely by competition, by the higgling of the market. To a great extent it is not just, because it does not provide for fair wages to labor. No reference to this fact is found in the manual under review, nor, so far as the reviewer knows, in any other manual. The present work devotes only five pages to the labor contract, the wage contract and

strikes. On these subjects Tanquerey gives us fifty-two pages and none of them is superfluous.

LE SAINT SACRIFICE DE LA MESSE. Par le R. P. Ehrhard. Avignon: Aubanel Frères. Pp. 423.

LA LITURGIE DE LA MESSE. Par Dom Jean de Puniet, Abbé de S. Paul, Oosterhout. Avignon: Aubanel Fils Ainé. Pp. 229.

How many of our people who never miss Mass on Sunday could answer with any degree of accuracy the question, What is the Mass? Most of them have had no other explanation of the Mass than the elementary instruction obtained at catechism, which unfortunately leaves in the mind of the average Catholic only an obscure notion of the real nature, rites and spiritual advantages of the Holy Sacrifice. Here we have two volumes the object of which is to supply the faithful layman with a clear and sufficiently complete doctrine on the Mass.

Fr. Ehrhard's *Le Saint Sacrifice de la Messe* is a compact but complete treatise, dogmatical, liturgical and ascetical, on the Holy Sacrifice. Its author deserves no small credit for having been able to condense in some four hundred small pages, without any essential omission, the whole doctrine of the Mass at once so complex and so extensive. The aspect merely theoretical and dogmatic is dealt with only in its main lines, the author devoting more attention and more abundant development to the practical side of the question, namely the spiritual advantages to be derived from the Mass and the detailed study of its constituent parts, prayers, ceremonies, vestments, etc. The little book will furnish valuable instruction to devout Catholics and answer most of their questions.

Dom Jean de Puniet's *La Liturgie de la Messe* is, as its title indicates, much more restricted in scope. In its first part, it studies the historical development of the Holy Sacrifice of the Mass, from its institution by Christ to the definite compilation of the modern missal by Pope Pius V. The second part furnishes a lucid explanation, based on history, of the rites, ceremonies, forms of prayers, contained in the Roman Missal. The presentation is really scholarly without losing any of the simplicity which must be the essential character of a little book destined for the uninitiated.

While these two volumes are intended for lay readers, priests and seminarians will find them profitable to renew their knowledge of the essentials of the doctrine, history and liturgy of the Mass, and to revive their interest sadly dulled at times by the daily offering of, or assistance at Mass with the necessary repetition of the same forms and ceremonies.

THE CATHOLIC CHURCH AND THE HOME. The Reverend James M. Gillis, C.S.P. The Macmillan Company, New York. 1928. Pp. 116. Price $1.00.

Father Gillis again speaks to moderns on a subject in which they are interested and in language which they understand. In this trenchant and timely treatise he reveals an accurate knowledge of what the world is thinking and doing in regard to marriage, and employs his unusual powers of mind and energy of will in decrying the rapid disintegration of family life. He insists that "if society is to save itself from destruction, it must act quickly and powerfully". With equal finality he insists that religion is the salvation of society and that there is no hope for improvement "except in a return to the conviction that marriage is a sacrament". There are seven divisions to the work; the first a description of the Revolt, the last a brief summary of the ideas emphasized in the preceding chapters. The keywords of the chapters which make up the body of the discussion will suggest their content: Standard of Domestic Morality, Sacredness of Marriage, Divorce, Birth Control, and The Family. This volume is a worthy addition to Hilaire Belloc's Calvert Series and will undoubtedly accomplish its intended mission. It should awaken and strengthen Catholics, alarm and attract non-Catholics who still retain some sense of moral values, and, as to the apostles of this neo-paganism—it will help convince them of the absolutely uncompromising position of the only "organized moral and spiritual force" which they can neither convert nor hope to conquer.

A CONCISE DICTIONARY OF IRISH BIOGRAPHY. By John S. Crone, M.R.I.A. Dublin: The Talbot Press. Pp. 270.

Dedicated to the second Governor-General of the Irish Free State, James McNeill, this most interesting compilation of skeletonized biographical notes in fifty to a hundred words of about 2500 Irishmen should be most useful as a reference work for libraries, students, and journalists. For a half-century nothing of its kind has appeared, and in Ireland many things happen in fifty years which make and break men. Mr. Crone has left no ready source untouched. He has made as complete a list as one might humanly expect and has chosen his subjects with fine breadth of view. Irishmen all, there are half-legendary chieftains, saints, missionaries, scholars, Catholic bishops, martyrs, priests and religious, Church of Ireland bishops, parsons, Presbyterian ministers, sectarian preachers, Friends, an occasional industrialist, nobles, artists, authors, antiquarians, professors, soldiers, sailors, rebels of every famed year, Jacobites, wild

geese, imperialists, socialists, women of renown, informers, and curious characters. There are no artificial boundaries drawn. The sketches lead in and out of the Six-Counties. Under every letter, notes of Milesians, Norman-Irish, Anglo-Irish, and the Scotch-Irish (if one may use a term little understood in Ireland and as sacred in some circles in the United States as it is held unclean in others), jostle one another, even as do Ribbonmen and Orangemen, O'Connellites and Young Irelanders, Parnellites and O'Brienites, Nationalists and Sein Feiners, and Black and Tans and Republicans. The editor knows not factions and denominations. He even includes some Irishmen who in American eyes are bad Irishmen—General Packenham who died fighting Jackson at New Orleans and General Ross of Bladensburg who is charged with burning Washington.

A surprising number of these leaders were not only born in Ireland but actually died a natural death in some one of the thirty-two counties. This one would hardly expect, for Ireland has been a maternal nursery for the British Empire and other lands. In England, many gained fame, as might be anticipated when it is recalled that nearly as many of the Irish-Irish live in Britain as in the Free State. Irishmen have risen high in the British army, navy, and civil service. They have gone far in India and in the self-governing dominions. They have held the British flag aloft in wars of conquest or in the suppression of revolutions against English rule. They have carried British commerce and manufactures to the confines of the world. Irishmen, as their biographies indicate, have died in every corner of the empire. But British intolerance drove many Irishmen out of Ireland and out of the empire. Jacobites and "wild geese" served in every capacity on the continent of Europe, though only those are known to fame who rose to high command and noble station in Spain, in France of the Bourbons, under Napoleon, in Austria, in the Italian kingdoms, in Russia, in some of the German principalities, and even in Sweden. Other Irishmen—good Irishmen—earned ever fresh memories and in the past century burial in Glasnevin, because they kept alive the national spirit by fighting the oppressor and dying on field and scaffold in order that the nation might live—with the Geraldines, with the O'Neils and O'Donnells, in 1641, against Cromwell, for the Stuarts, in 1798, with Robert Emmett, in 1848, in 1867, and in Easter Week. And shameful to relate, some misguided men fought freedom with the Free State and were killed. There is included even as recent a patriot as Kevin O'Higgins who was so foully murdered.

Of more immediate interest than the picturesque knight errants in the armies of the Bourbons and Hapsburgs are the Irish-born Americans who have been included in this compendium. Here there are

many names missing, for instance, only a few Presbyterian and Evangelical ministers are noted, though Irishmen have been leaders in the Presbyterian church and among the founders of the Methodist and Baptist denominations in the United States. Nor are many industrial leaders to be found. The list is impressive withal.

The debt of the American Catholic Church is suggested by the following members of the hierarchy: Michael Egan of Philadelphia, John England of Charleston, John Hughes of New York, Francis Patrick Kenrick of Philadelphia and Baltimore, Peter Richard Kenrick of St. Louis, John Loughlin of Brooklyn, John McMullen of Davenport, William O'Hara of Scranton, Bernard O'Reilly of Hartford, John Baptist Purcell of Cincinnati, and John Quinlan of Mobile. Of the innumerable priests of Irish birth, one only notices John McElroy, S.J., chaplain in the Mexican War, and Basil Maturin, the convert-scholar, who sank heroically with the Lusitania.

The list of Revolutionary patriots is large, but one must not jump at the conclusion that they were all Catholics because they were Irishmen, as some well-meaning American Catholic publicists and text-writers sometimes do: John Barry of the navy, Pierce Butler, a framer of the Constitution, Thomas Conway who conspired against Washington, William Dunlap, journalist, William Finlay of Pennsylvania who fought the new Constitution, Thomas Fitzsimmons, framer and merchant, General Edward Hand, congressman from Pennsylvania, William Irvine, soldier and Pennsylvania congressman, James McHenry of Baltimore, Richard Montgomery who fell at Quebec, Stephen Moylan, soldier and secretary of Washington, and James Smith, signer of the Declaration. At least three good loyalists are noted: Governor Dobbs of North Carolina, and the Indian agents George Croghan and Guy Johnson. Captain John Shaw, chief of the Philadelphia Navy Yard, seems to represent the Second War for American Independence.

Irish rebels found a refuge in the States and in many instances served the Republic in a conspicuous way. Of the United Irishmen, contemporary Americans welcomed John Binns, William James MacNevin, Samuel Neilson, Wolfe Tone and Napper Tandy (both for a short sojourn), William Sampson, David Warden, the scientist, Theobald Wolfe Tone II, and Thomas Addis Emmett. The '48 movement sent men like John Blake Dillon, Michael Doheny, Thomas Francis Meagher, General Michael Corcoran, John Mitchell, Richard O'Gorman, and John Savage. Of the somewhat troublesome Fenians, there were O'Meagher Condon, Thomas Clarke Luby, Terence Bellew MacManus, John O'Mahony, James Stephens, and General John O'Neil who invaded Canada. Of Irishmen once "on the run" who fought on either side in the War between the States,

only a few are included: Patrick Cleyburne, John Mallet (scientist in the University of Virginia), Michael Condon, Commodore Dornin, "Miles O'Reilly" (Charles Halpin), and James Shields, a veteran of three American wars who served terms in the Senate for three different states.

Some well-known journalists have not escaped the compiler: William Duane, Archibald M'Sparran, Mathew Carey, William Grimshaw, and Mathew Lyon of the early period. Incidentally it is not widely known that Jefferson's new Republican Party depended largely on foreign revolutionary editors from France and Ireland whose activity accounted for the animus of dying Federalism against foreigners. Of more recent publishers, this little volume recalls Patrick Donahoe, John Boyle O'Reilly, James Jeffrey Roche, Edward L. Godkin, and Patrick Forde. Interesting characters like Harman Blennerhasset of the Burr conspiracy, Senator James Fair, and Richard Crocker will be found. The passing generation will conjure memories when they read of some Irishmen who passed through the States as lecturers and entertainers: Mary Letitia Martin, a novelist known as the "Princess of Connemara", Ada Rehan, the actress, Father Daniel W. Cahill, a rather rhetorical orator, Father Theobald Mathew, D'Arcy McGee, and the actors Barry Sullivan, Tyrone Power, and John Edward McCullough, and Lola Montez, whose adventures upset a European court and worried American Puritans about 1850.

A national biographical dictionary, especially when the lives are of thumb-nail size, is forbidding reading; yet it is fascinating if one looks beyond the stilted sentences and visions the march of a race through its outstanding heroes. And this volume is pleasant because it recalls Irishmen of all ages, of various conditions, and in all climes.

PSYCHOLOGIA SPECULATIVA. Joseph Fröbes, S.J. Tomus I: Psychologia Sensitiva. Tomus II: Psychologia Rationalis. B. Herder Book Co., St. Louis.

The author of these volumes presents his subject in the most rigid Scholastic form and without deviation from the structure of psychology as presented by St. Thomas. The whole bristles with theses syllogistically presented, distinguished majors, proved or contra-distinguished minors, objections stated and answered. One may well question the value of such a method when it is compared with some recent very successful attempts to present psychology, in its essential elements at least, by means of a series of class-room experiments. The author does not give even so much as a single plate; for instance, in his discussion of the psychology of the external sense organ.

The book is nevertheless supposed to be an elementary text. There is really little excuse for such rigidity. Psychology as such, and apart from a philosophy of mind, is too definitely an experimental science to-day to permit of this purely didactic presentation. One wonders why the author has not attempted to combine something of the method of his own volume on experimental psychology with the contents of the present volume so as to make a more life-like and intelligent study for the beginner; for, despite its ancient mold the matter is fairly up-to-date to the extent that the Thomistic analysis of mind is adequate in the light of our present knowledge.

In the volume on Rational Psychology the method is naturally more suitable. Commendable also is the final section of the volume on the substantiality, spirituality, and immortality of the soul. Too few students of elementary psychology in our colleges have the time to follow up their study with a course in the metaphysics or philosophy of mind where these subjects are properly treated, and hence the great importance of including them in an elementary course if the student is not to secure a decidedly distorted notion of mind from his preoccupation with its activities alone. As one should expect from such a rigidly Scholastic presentation, the historical aspect of each of the problems is properly kept before the student. We are still in need of a good elementary text in psychology from the Catholic standpoint and after the approved modern mode.

Literary Chat

The many friends in the United States of the School Sisters of Notre Dame will be interested in the translation from the German by a member of that community, of Father R. Mittermueller's volume on the Life and Work of the Right Rev. George Michael Wittman, Bishop of Ratisbon. (The Bruce Publishing Co., Milwaukee; pp. 199.) This simple, straightforward biography describes the interior life and the exterior works of a model priestly character. Bishop Wittmann (1760-1833) lived in an age when a high degree of ability, courage, and tact were required in the representatives of the Church. In his own soul he attained to a state of holy intimacy with God; in his daily life he displayed the utmost devotion to duty; and during the years of his service he filled with distinction a number of varied and responsible posts. A project most dear to his heart was the reëstablishment of the suppressed communities of religious women, and one of the girls whom he trained as a teacher later became the first superioress of the School Sisters of Notre Dame—the Reverend Mother General, Mary Térèse of Jesus. Bishop Wittman was marked especially by his constant recollection, by genuine humility of soul, and by the severe austerity of his life. Modern pedagogues might frown upon his strict discipline in handling children, but they cannot fail to see that he loved them deeply and that they loved and trusted him. Quotations from his personal diary and other of his notes give the story a genial and realistic touch.

The Congregation of Rites has established for all of the dioceses of North America the feast of Blessed Isaac Jogues, John de Brebeuf and their martyr companions under the rite of double major to be celebrated annually on 26 September. This happy recognition of these brave defenders of the faith will awaken interest in their work and suffering and will bridge the years which separate us from them. Father Martin J. Scott, S.J., has rendered a timely service in publishing an adaptation of the original biography of Father Jogues by Martin-Shea (*Isaac Jogues, Missionary and Martyr.* P. J. Kenedy and Sons, New York; pp. 242).

The Reverend John A. O'Brien, Ph.D., is the author of a very timely pamphlet, *Modern Psychology and the Mass* (the Paulist Press, 459 West 59th Street, New York City). It is designed as a study in the psychology of religion. In a day when we are prone to clothe most ordinary events in profound psychological terms there is danger that we may be inclined also to overemphasize the deep intellectual appeal in the ceremonies which Christ's Church designed for the illiterate as well as the scholar. Father O'Brien has attempted to show how the Mass has an appeal even to one who reads modern psychology. This work is not intended for the average reader, but every priest might gain new insight into the fact that the Church is nineteen hundred years more up to date than modern psychology by reading it. We recommend as a companion pamphlet for those interested Dr. Moore's pamphlet published by the *Catholic Charities Review* of Washington on the Confessional and Psychiatry.

The new Code of Canon Law (can. 996) prescribes that all candidates for Holy Orders shall, before ordination, take an examination on the orders they are about to receive. Canon Marco Belli's new edition of Dr. Joannes Roder's *Ordinandorum Enchiridion* (Naples, M. d'Auria, 1928, pp. 90), supplies the subject matter for that examination. In a simple, catechistic form of question and answer, it furnishes instruction on all the essentials of Holy Orders from tonsure to priesthood. Seminarians will welcome the little manual which contains, besides a good digest of the theological treatise *De Ordine* and an explanation of the rubrics of the Pontifical, all the most recent decrees of the Sacred Congregations in the matter of ordinations.

In *Les Fondements de la Morale* (Paris, Bloud et Gay, 1927, pp. 230) Abbé Edouard Thamiry, Dean of the Theological Faculty at the Catholic University of Lille, endeavors to set right the many vague and often conflicting notions which in our modern times disturb the peace of many honest seekers after proper ethical standards. The work is addressed to all who are desirous of practical and clear notions on principles of conduct, laws, duties, responsibility, satisfactory means of acquiring moral self-control, as also of a workable method to be followed in the daily struggle for the practice of virtue. They will find in the first part a lucid, if brief, study of the problem of human destiny, supplying the foundation, studied in the second part, for a clear, solid, well-knit treatise of natural ethics, grounded on sound metaphysics, which, through the realization of its practical insufficiency, will lead them, in the third part, to the consideration of Christian morality as the necessary complement. An excellent little manual of Christian ethics intended for persons accustomed to think, it deserves many readers.

The indefatigable Abbé J. de Martrin-Donos, who has already produced "nearly a dozen" Months of Mary, besides a Month of the Sacred Heart, now offers a new Month of the Souls in Purgatory (*Mois des Ames du Purgatoire;* Avignon, Aubanel, fils aîné, pp. 100). The booklet, which is recommended by the Archbishop of Toulouse, should prove useful to pious persons wishing to devote each day in November to meditating for a few minutes on the poor departed souls. For each day of the month there is provided a short meditation followed by one or two edifying stories, mostly of alleged apparitions of departed souls, and by suitable resolutions and prayers. The style and mode of treat-

ment are of an attractive pastoral simplicity, and reflect the kind piety of the venerable author.

An unusual and refreshing spiritual experience awaits the readers of *Little Nellie of Holy God* by Winfrid Herbst of the Society of the Divine Saviour (St. Nanzianz, Wisconsin). The story is that of a little child in St. Finbar's Industrial School, Cork, whose eagerness for Holy Communion won for her the privilege of It at the age of four years and three months. The children of the school sent a letter to the Holy Father to thank him for the First Holy Communion decree. Their letter was forwarded by the Bishop of Cork, unchanged. His Holiness sent to the children a reply written in his own hand. Nellie was delicate and slightly crippled. Her wonderful devotion to the Holy Eucharist attracted widespread attention. She was born in 1904 and died in 1908.

Benziger Brothers have brought out number XIII of the Orchard Books (*The Scale of Perfection* by Walter Hilton). The little work is based on a copy of a 1494 edition owned by the Bishop of Portsmouth. A scholarly Introduction of 43 pages by Dom M. Noetinger gives an excellent sketch of the author and the work. The English was modernized by a Benedictine Father of Solesmes, who also translated the Introduction from the French. A glossary is added containing the modern meaning of many obsolete terms.

The appearance of a history of the Franciscan Missionary Sisters of the Sacred Heart in the United States (1865-1926, by Maol-Iosa, pp. 228) gives occasion to His Eminence Cardinal Hayes to record his appreciation of their work in education and social service. As is the case with the beginnings of so many of our religious communities of Sisters, privation, courage, foresight and resourcefulness, and evidences of impressive consecration appear on every page of the story.

A volume that will be of great interest to those engaged in seminary work in the United States comes to us from distant England (*A Seminary in the Making. History of the Foundation and Early Years of St. John's Diocesan Seminary, Wonersh,* compiled by the Rev. Thomas Hooley, Ph.D. Introductory letter from His Eminence Cardinal Bourne). The seminary was the first carefully planned scheme to carry out in England, in completeness, the decree of the Council of Trent. The volume represents the combination of the influence of St. Sulpice with methods suitable to the character of the English boy. The significance of the story is indicated in these words: "The entrusting of the care of discipline mainly to the boys themselves, the method of direction which leads and guides but does not drive, all of this is in full accord with the English character. The success of Wonersh was due to the skilful building of the supernatural on the natural qualities that form all that is best in the native temperament and character."

The Catholic Foreign Mission Society of America, Maryknoll, has just reprinted a number of stories of mission life which have already appeared in various magazines together with others which appear for the first time (*The Bluegowns,* A Golden Treasury of Tales of the Chinese Missions by Alice Dease). The stories contain a record of actual experiences of mission priests and sisters. They set forth effectively the best traits of the Chinese people as the missionaries know them in their daily work.

The Parish Visitors of Mary Immaculate, whose work is in the field of the corporal and spiritual works of mercy in New York City, have just brought out a collection of short stories from actual life (*The Parish Priest-Missionary.* Edited and published by the Parish Visitors of Mary Immaculate, New York City). A number of writers, several of whom are prominent in the current press, have contributed to this cross-section of a distinct type of mission work. The stories make pleasant reading, and have power both to instruct and to edify. The volume may be expected to foster interest in Catholic social action, and to enlist sympathetic sup-

port for our disinterested social missionaries.

Dr. James J. Walsh contributes to the Calvert Series an interesting volume on *The Catholic Church and Healing* (The Macmillan Company, New York). Such captions as Hospitals and Christianity, Disease Prevention, The Tradition of Anesthesia, The Care of the Insane, The Church and Surgery, Religious Healing, give the volume a strong appeal from the standpoint of historical social service on the part of the Church. It makes extremely interesting and profitable reading particularly on account of the tendency of modern social work to move away from spiritual moorings and to shape its own social philosophy.

Sister Emmanuel, O.S.B., has just published a volume of meditations on the life, joys, sorrows, virtues and spiritual power of St. Joseph (*St. Joseph's Month*. Reflections for every day in March, B. Herder Book Co., St. Louis). The chapters contain many meditations from Holy Scripture and from the writings of the saints. All are saturated with the spirit of devotion. The selection of topics is good and there is a polish to their manner of development. The work of the pious Holy Cross Brother, Frère André of Montreal, and the Basilica of St. Joseph being erected at Mount Royal, are featured throughout the volume. These meditations might well fill their mission of instruction and of inspiration to devout souls without the pious stories and unauthenticated *miracles* which form no inconsiderable portion of the book.

The announcement of a new edition of *The House of Martha at Bethany* indicates an interest in the study of early Christian Church History calculated to aid the teacher and preacher in the familiar use of the Bible. A sympathetic critic in the London *Catholic Times* has suggested the introduction of the inexpensive volume as a study book in the upper forms of Catholic high schools in England. This might raise a question of the desirability of added footnotes pointing out the particular sources whence the author draws his material, since much of it is novel to the average reader of the Gospel story. In his Introduction to the new issue of the book the writer states his reason for omitting this feature. While using a certain freedom allowable for the purpose of scenic and personal illustration he bases his account upon accepted Hebrew tradition, which, though partly ignored by popular Christian writers of later date, furnishes a sufficient motive of credibility for the devotional as well as legal practices of the first converts to Christianity. These were almost exclusively drawn from the Hebrew fold and preserved, as is stated in the Acts of the Apostles, the customary worship in the Temple and Synagogue apart from the Mosaic blood sacrifices of holocausts.

All such traditions are embodied in the early rabbinical Mishna and kindred Hebrew texts. Their citation in detail would call for discussion of their respective value as authentic documents, about which historical criticism differs in many respects. To avoid the introduction of controversial argument which would mar the unity of the story and lengthen the account beyond the limits desirable for practical purposes, detailed references have accordingly been omitted. Students who desire such information will have no difficulty in finding suitable direction in translations of rabbinical literature and commentaries dealing with the background (Jewish) of early Christian worship (Oxford University Press). There is some danger of causing confusion and misapprehension when referring to these sources in footnotes. An apt example is found in Fouard's *Life of Christ* which, with all its excellent features as a history of our Lord, leaves at times erroneous impressions regarding social and religious conditions in the Palestinian country. His estimate of the Essenes is a striking instance of this.

The second issue of *The House of Martha* so soon after the first edition of last fall speaks for an increase of Biblical study in connexion with the fundamental history of the Catholic Church in its devotional and liturgical aspects (Longmans, Green & Co., New York and London).

Choirmasters and organists, as well as others interested in ecclesiastical chant, and who are not free at other seasons of the year to pursue special studies in church music, are afforded opportunity to do so during the summer. In the East special courses in this important field are now being given by the Pius X Chair of Liturgical Music, at the College of the Sacred Heart, 133rd Street and Convent Avenue, New York City; and in the West the practical student of the Church's liturgy and music is invited to attend the sessions of the St. Cloud Music-Institute, at St. Cloud, Minnesota.

Books Received

SCRIPTURAL.

THE CATHOLIC CHURCH AND THE BIBLE. By the Rev. Hugh Pope, O.P. (*The Calvert Series.* Hilaire Belloc, General Editor.) Macmillan Co., New York. 1928. Pp. 106. Price, $1.00.

DAS HEILIGE BUCH. Anleitung zur Lesung der Heiligen Schrift des Neuen Testamentes. Von Thaddaeus Soiron, O.F.M. (*Veröffentlichung des Katholischen Akademikerverbandes.*) Herder & Co., Freiburg im Breisgau, St. Louis und London. 1928. Seiten vii—151. Preis, $1.20.

DER BRIEF DES HEILIGEN JAKOBUS. Übersetzt und erklärt von Dr. Otto Bardenhewer. Herder & Co., Freiburg im Breisgau, St. Louis und London. 1928. Seiten vii—160. Preis, $1.60.

RELIGIÖSE LEBENSWERTE DES ALTEN TESTAMENTS. Von Lorenz Dürr, O. Professor der Theologie in Braunsberg (Ostpr.). (*Veröffentlichung des Katholischen Akademikerverbandes.*) Herder & Co., Freiburg im Breisgau, St. Louis und London. 1928. Seiten vii—155. Preis, $1.20.

THEOLOGICAL AND DEVOTIONAL.

THE LIFE AND WORK OF BLESSED ROBERT FRANCIS CARDINAL BELLARMINE, S.J. 1542-1621. By James Broderick, S.J. With an Introduction by His Eminence Cardinal Ehrle, S.J. In two volumes. P. J. Kenedy & Sons, New York. 1928. Pp. xxiii—521. Price, $10.75 a set.

THE MIRROR OF SIMPLE SOULS. By an Unknown French Mystic of the Thirteenth Century. Translated into English by M. N. Now first edited from the MSS. by Clare Kirchberger. (*Orchard Books.* XV. General Editor: Dom Roger Hudleston, O.S.B., Monk of Downside Abbey.) Benziger Brothers, New York, Cincinnati, Chicago; Burns, Oates & Washbourne, London. 1927. Pp. lxvii—303. Price, $2.00 *net.*

CONFERENCES ON THE INTERIOR LIFE FOR SISTERHOODS. By the Rev. A. M. Skelly, O.P. In two volumes. B. Herder Book Co., St. Louis and London. 1928. Pp. xii—363 and vii—377. Price, $2.50 *net* per volume.

PRACTICAL ASCETICS. For the Use of Seminarians, Novices, Religious, Priests, and the Laity. By the Rev. Matthew J. W. Smith, Editor of *The Register*, Denver; author of *Letters to an Infidel, Great Controversies*, etc. B. Herder Book Co., St. Louis and London. 1928. Pp. vii—193. Price, $1.75 *net.*

SANCTI BENEDICTI REGULA MONASTERIORUM. Editionem Critico-Practicam adornavit D. Cuthbertus Butler, Monachus Monasterii S. Gregorii Magni de Downside. Editio altera. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1927. Pp. xxiv—223. Price, $1.50 *net.*

THE SECRET PATHS OF DIVINE LOVE. By Father Constantine Barbanson, Capuchin Friar and Guardian of the Convent of Cologne (1581-1632). Abridged from the English version of Dom Anselm Touchet, O.S.B. by a Nun of Stanbrook Abbey. Edited with an Introduction by Dom Justin McCann, Monk of Ampleforth. (*The Orchard Books,* XIV. General editor: Dom Roger Hudleston, O.S.B., Monk of Downside Abbey.) Benziger Brothers, New York, Cincinnati, Chicago; Burns, Oates & Washbourne, London. 1928. Pp. xxiii—244. Price, $2.00 *net.*

THE ENROLLMENT OF THE WORLD. Sermon given at Church of St. Paul the Apostle, New York, and broadcast over station WLWL. By the Rev. Fulton J. Sheen, Ph.D., D.D. Paulist Press, New York. 1928. Pp. 24. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

RUNDSCHREIBEN ÜBER DIE FÖRDERUNG DER WAHREN EINHEIT DER RELIGION. Pius XI. In Latin and in German. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. 31. Price, $0.45 *net.*

IUS CANONICUM RELIGIOSORUM Exaravit Dr. Iosephus Pejska, C.SS.R., Iuris Canonici in Collegio Oboristensi Professor. Editio tertia post primam et alteram privatim pro Manuscripto Impressas. B. Herder Book Co., Freiburg im Breisgau et St. Louis. 1927. Pp. xvi—366. Price, $2.85 *net.*

POUR L'EGLISE ET POUR LA PATRIE. Discours à des Jeunes Gens. Par Mgr Louis Prunel. Pierre Téqui, Paris–VI^{e}. 1928. Pp. viii—275. Prix, 12 *fr. franco.*

DE VERA RELIGIONE QUAESTIONES SELECTAE. Auctore Wenceslao Pohl, S. Theologiae Doctore ac Ipsius Professore in Facultate Theologica Universitatis Vindobonensis. Tractatus de Fundamentis Religionis Generatim Spectatae, de Religione Generatim Spectata, et de Revelatione Generatim Spectata. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1927. Pp. xix—338. Price, $3.00 *net.*

DIE GEISTESGESCHICHTLICHE BEDEUTUNG DES HEILIGEN THOMAS VON AQUIN FÜR METAPHYSIK, ETHIK UND THEOLOGIE. Von Dr. theol. Peter Tischleder, Privatdozent an der Universität Münster i. W. Herder & Co., Freiburg im Breisgau, St. Louis und London. 1927. Seiten vii—39. Preis, $0.50.

DIE FÜRBITTE DER HEILIGEN. Eine dogmatische Studie. Von Dr. theol. Johann Baptist Walz, Privatdozent der Dogmatik an der Universität zu Würzburg. Herder & Co., Freiburg im Breisgau, St. Louis und London. 1927. Seiten xv—168. Preis, $2.00.

DIE RELIGIONEN DER MENSCHHEIT. Einführung in Wesen und Geschichte der Ausserchristlichen Gottesvorstellungen. Nebst einem religionsgeschichtlichen Lesebuch. Von Anton Anwander. Mit einer Religionskarte in 11 Farben und 29 Bildern auf 16 Tafeln. Herder & Co., Freiburg im Breisgau, St. Louis und London. 1927. Seiten xix—568. Preis, $5.00.

THE LIFE OF SISTER MARY CELESTE of the Will of God, of the Order of the Most Holy Redeemer. 7 August, 1875—3 June, 1922. By a Redemptoristine. Burns, Oates & Washbourne, London. 1927. Pp. ix—123.

DIE VÄTERLESUNGEN DES BREVIERS. Zweite Abteilung: Frühlingsteil. Übersetzt, erweitert und kurz erklärt von Athanasius Wintersig, Benediktiner der Abtei Maria Laach. Erste und zweite Auflage. (*Ecclesia Orans,* XIV. Zur Einführung in den Geist der Liturgie. Herausgegeben von Dr. Ildefons Herwegen, Abt von Maria Laach.) Herder & Co., Freiburg im Breisgau, St. Louis und London. 1928. Seiten xvi—601. Preis, $3.85.

THE STORY OF ST. FRANCIS OF ASSISI FOR CHILDREN. By Sister M. Eleanore, C.S.C., Ph.D., author of *Talks with Our Daughters* and *The Little Flower's Love for the Holy Eucharist.* Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 61. Price, $0.30; $27.00 a hundred.

LE CODE DE DROIT CANONIQUE. Commentaire succinct et pratique. Par Adrien Cance, Docteur en Théologie, Professeur au Grand Séminaire de Rodez. Tome Second: Des Religieux (cc. 487-681); Des Laïques (cc. 682-725); Des Sacrements (cc. 731-1153). J. Gabalda & Fils, Paris. 1928. Pp. vi—569. Prix, 25 *fr.*

THE DOCTRINA BREVE. In Fac-Simile. Published in the City of Tenochtitlan, Mexico, June 1544, by the Right Rev. Juan Zumárraga, First Bishop of Mexico. To which are added *The Earliest Books in the New World* by the Rev. Zephyrin Englehardt, O.F.M., and *A Technical Appreciation of the First American Printers* by Stephen H. Horgan. Edited by Thomas F. Meehan. (*Monograph Series,* X.) United States Catholic Historical Society, New York. 1928. Pp. 195.

LITURGICAL.

OFFICIUM FESTORUM PENTECOSTES ET SS. CORPORIS CHRISTI Eorumque Octavarum necnon Festorum SS. Trinitatis et Ssmi Cordis Jesu ex Breviario Romano pro Majori Recitantium Commoditate Digestum. Editio noviter disposita prima. Ratisbon, New York and Cincinnati, Frederick Pustet Co. 1928. Pp. 336 and 6. Price, $2.50.

ORDO DIVINI OFFICII RECITANDI Sacrique Peragendi juxta Kalendarium Ecclesiae Universalis pro Anno Domini MCMXXIX. Taurini (Italia): Ex officina Marii E. Marietti. Pp. 106. Pretium, *Lib. it.* 3; centum exemplaria, *Lib. it.* 200.

MARRIAGE IN CHRIST. The Rite of Marriage newly translated with an Introduction. By Richard Edward Power, Priest of the Diocese of Springfield, Mass. (*Popular Liturgical Library,* Series II, No. 6.) The Liturgical Press, Collegeville, Minn. 1928. Pp. 28. Price, $0.10.

PHILOSOPHICAL.

AMERICAN GOVERNMENT. A Consideration of the Problems of Democracy. Revised Edition 1928 with an Additional Chapter on Foreign Relations. By Frank Abbott Magruder, Ph.D., Professor of Political Science, Oregon State College, formerly Instructor in Politics, Princeton University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. xii—579. Price, $1.80.

S. THOMAS D'AQUIN. Le Milieu. L'Homme. La Vision du Monde. Par Edgar De Bruyne, Professeur à l'Université de Gand. (*Études Philosophiques et Religieuses.*) Gabriel Beauchesne, Paris; Éditions de la Cité Chrétienne, 28 Rue du Marché du Parc, Bruxelles. 1928. Pp. 348. Prix, 30 *fr.*

JOHN GERSON, REFORMER AND MYSTIC. By James L. Connolly, M.A., S.T.B., Docteur en Sciences Historiques (Lovan.). With illustrations. (*Université de Louvain.* Recueil de travaux publiés par les membres des Conférences d'Histoire et de Philologie, 2^{me} série, 12^{me} fascicule.) Librairie Universitaire, Louvain; B. Herder Book Co., London and St. Louis. 1928. Pp. xix—408. Price, 8/6.

PHILOSOPHIA MORALIS. In Usum Scholarum. Auctore Victore Cathrein, S.J. Editio decima quarta ab auctore recognita. (*Cursus Philosophicus,* VI, Auctoribus Pluribus Philosophiae Professoribus in Collegio Valkenburgensi Societatis Jesu.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1927. Pp. xix—524. Price, $2.25 *net.*

STUDIES IN THE PSYCHOLOGY OF THE MYSTICS. By Joseph Maréchal, S.J. Translated, with an Introductory Foreword, by Algar Thorold. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—344. Price, $5.25 *net.*

HISTORICAL.

THE AMERICAN PEOPLE. A New History for High Schools. By Willis Mason West, formerly Professor of History and Head of the Department in the University of Minnesota. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. xxiv—749. Price, $1.80.

STUDIES IN HEBREW HISTORY. By Judith F. Smith, author of *In Our Lady's Library, Faith and Duty, The Training of the Will,* etc. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1927. Pp. x—173. Price, $1.50 *net.*

MISCELLANEOUS.

THE ARCHBISHOP'S POCKET-BOOK. By the Rev. Herman J. Heuser, D.D. P. J. Kenedy & Sons, New York. 1928. Pp. iv—291. Price, $2.15 *postpaid.*

THE "AMERICA" BOOK OF VERSE. Edited by Francis X. Talbot, S.J., Literary Editor of *America.* America Press, New York. 1928. Pp. xv—178.

TWOPENNY PAMPHLETS: B171, *St. Francis Xavier.* The Apostle of the Indies (1006-1552). Pp. 24. B82, *St. Helen* (250?-326). By M. E. James. Pp. 16. B227, *Monsignor Hugh Benson* (1871-1914). By Allan Ross, Priest of the London Oratory. Pp. 32. C89, *The "Iron Virgin" of Nuremberg.* An Alleged Instrument of the Roman Inquisition. By the Rev. Herbert Lucas, S.J. New and revised edition. Pp. 22. D264, *A Large Print Prayer Book.* Pp. 48. F269, *It Happened at Lourdes.* By B. R. Sutton. Pp. 32. F270, *The Extra Bead and Other Stories.* By E. M. Homan. Pp. 24. H49, *The Layman in the Pre-Reformation Parish.* By Cardinal Gasquet, O.S.B. Pp. 39. H167, *The New Religion.* Speeches by Archbishop Heath, Bishop Scott and Abbot Feckenham in 1558 and 1559. Compiled and Prefaced by the Lord Seaton. New edition. Pp. 32. H168, *The Edict of Nantes and Its Revocation.* By Maurice Wilkinson, M.A. Pp. 35. H169, *The Redemptorists.* By the Rev. Thomas Donnelly, C.SS.R. Pp. 20. H170, *Elizabethan Continuity.* The Passing of the Old Catholic Hierarchy and the Creation of the New Elizabethan Church. By Cardinal Francis Bourne, Archbishop of Westminster. Pp. 20. Sc20, *St. Paul's Epistle to the Galatians.* With Introduction and Notes. Compiled by the Rev. Robert Eaton, Priest of the Birmingham Oratory. Pp. vi—50. Catholic Truth Society, London. 1928. Price, *twopence* each.

LA SAGESSE DU CURÉ PECQUET. Par Omer Englebert. Avec une Introduction du P. Martial Lekeux. A. Giraudon, Paris-VI[e]. 1928. Pp. 266.

OLD-TIME CHURCH DRAMA ADAPTED. Mystery Plays and Moralities of Earlier Days for Sundry Churchly Uses To-day. By the Rev. Phillips Endecott Osgood, D.D., Rector of St. Mark's Church in the City of Minneapolis, Chairman of the Commission of Church Drama and Pageantry of the Episcopal Church, Member of the Committee on Educational and Religious Drama of the Federal Council of Churches. Illustrated. Harper & Brothers, New York and London. 1928. Pp. v—291. Price, $1.75.

THE SINNER BELOVED AND OTHER RELIGIOUS PLAYS. For Use in Church and Parish House. By the Rev. Phillips Endecott Osgood, D.D., Rector of St. Mark's Church in the City of Minneapolis, Chairman of the Commission on Church Drama and Pageantry of the Episcopal Church, Member of the Federal Council Committee on Religious and Educational Drama. Illustrated. Harper & Brothers, New York and London. 1928. Pp. v—247. Price, $1.75.